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TERMS.

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From the Presbyterian.

Controversy.---No. XX.

RULE OF FAITH.

Philadelphia, June 13th, 1833.

To the Rev. John Hughes.

Sir,—The celebrated Pascal, himself a Romanist, has said in his Provincial Letters, against THE JESUITS, that they publicly maintained this opinion, viz. *It is only a venial sin to calumniate and ruin the credit of such as speak evil of you, by accusing them of false crimes.* To what *other* school of morals shall I trace the unblushing and false charges with which your recent letter abounds. Your current argument which stands as the solitary reply to decrees of Councils, and Bulls of Popes, to authentic public records, and undisputable facts, is this—"IT IS FALSE," "YOU HAVE GARBLED."

Your Bible, your public Prayers, your Breviary, and Mass-book, your Catechism, decrees of Councils and Bulls of Popes, being in *a dead language*, the only way to examine your system is, to bring them to public view by translations. My letters (as you know) have abounded with such matter, drawn from the *originals*—and very often the barbarous Latin has been given side by side with the *translations*. Finding these authorities too *stubborn to be tortured from their plain and terrible sense*, you have set yourself to *defame the witness*, and thus destroy the *testimony*. With ignorant or prejudiced persons, your *strong assertions* may have some weight. But every scholar must see that you assail my character in vain; that these authorities have been honestly adduced; that they expose your church; and that you do not even *attempt* an answer to the body of them. Thus, for example, your answer to the Bull of Innocent the 8th, was, that no such Bull was issued in 1477, and you intimated that *a mistake* in the *date* was a proof of forgery. "*Such Bulls, you say, came from another quarter.*" When pressed by the question, was not such a Bull published in 1487, you have actually the unthinking hardihood to deny that there ever was such a Bull. "I DO DENY IT FLATLY." Now for the proof. In Baronius's Annals, 19th vol. page 386, *section* 25, we are told that the sprouts of the Waldensian heresy re-appearing, according to custom, an Inquisitor was appointed; but these Heretics arose in arms, and slew his servant.

Qua indignitate permo-	By which indignity Inno-
tus. Innocentius, Gallos, Sa-	cent, much excited, order-
baudos, ac Germanos, in ed	the Gauls, Savoyese, and
puorum limitibus, impietas	Germans, within whose ter-
defixa haerebat, ad haereti-	ritories the impiety still re-
cos delendos expedire arma	mained firmly rooted, to
jussit; et gravibus poenis,	take up arms for the des-
haereticorum fautores per-	truction of the Heretics;
culit: tum Albertum de	and he smote the *favourers*
Capitaneis Archidiaconon	of the Heretics with heavy
Cremonensem, amplissimis	punishments: at the same
instructum mandatis decre-	time he commissioned Al-
vit ut religiosam crucis mil-	bert de Capitanies, Archi-
item ad Waldenses exscin-	deacon of Cremona, with
dendos promulgaret, ac	ample powers to publish a
principes, et Episcopos in	crusade for the extermina-
eosdem concitaret—quibus	tion of the Waldenses, and
literis haec temporis nota	to stir up Princes and Bish-
adjecta est. Dat. Romae.	ops against them—The date
apud S. Petrum. anno in-	of this document is as fol-
carnationis Dominicae 1487.	lows: *Given at Rome at*
V. Kal. Maii, Pontificatus	*St. Peter's, in the year of*
nostri anno iii.	*our Lord's incarnation*
	1487, 5th *of Kalends of*
	May, and of our Pontifi-
	cate the 3d.

Here, then, we have the testimony of your own great annalist. How you will settle the matter with him, I know not. Perhaps this is only his *opinion*—surely it is not a *Protestant* fabrication. But here is the Bull, Brief, or whatever you please to call it, *the public decree of the Pope, ordering three States to take up arms for the extermination of heretics; and in the name of God, commissioning Princes and Bishops to destroy them!* Whether, then, we regard the detestable act of the Pope, or your "flat denial" of it, the reader must alike be assured of the guilt of your church, and the *shifts* of her defender!

1. In your letter (No. 17) you said "the Episcopalians of Maryland persecuted the PRESBYTERIANS; the CATHOLICS of Maryland protected them. *The gratitude of the Presbyterians* was the gratitude of the serpent, that stings the bosom which fostered it. They put down, and persecuted these very Catholics as soon as it was in their power." In letter (No. 18) I told you it was "AN UTTER FABRICATION." In your last letter you reply "*He* (Mr. Jefferson) testifies that *the* PURITANS (mark reader, not *Presbyterians*, Puritans,) *persecuted by the Episcopalians of Virginia, emigrated in considerable numbers to Maryland*," &c. &c. And is this the only defence for the unfounded charge! Are the Puritans and Presbyterians the same people in history! Does not your defence confess that it was a fabrication? I would gladly attribute this to *ignorance*.

2. You are equally unfortunate in the case of the Quakers. Having said "*the Quakers of New England were hanged by the Presbyterians*," I denied it, and called on you for proof. And what is your *proof?* You call the authors of this persecution unto death, 'Congregationalists.' But the distinction between them and Presbyterians, is too fine for modern powers of discrimination." A man who writes with your *freedom*, should have a good *memory*. You can see no distinction between Presbyterians and Congregationalists, where it is convenient to make the terms convertible! Remember this when you speak of the *divisions* of Protestants!

3. Your *defence* of the proceedings against John Huss, is certainly *candid and ominous*. It is however a misrepresentation of the case in many of the most important particulars. Lenant tells us that Huss said, in presence of the Council, *I came to this city relying on the public faith of the Emperor who is now present.* He then looked him in the face; and *Sigismond blushed for his own baseness, feeling the truth of the reproach.* When the Diet of Worms plead his example of the Council of Constance, and of Sigismond, in order to induce Charles V. to betray Luther, he replied, "*I am resolved not to blush with my predecessor.*" And ought not you, Sir, to blush for defending such a deed! Dupin (your own historian) says, "The Council of Constance being now appointed, the Pope and Emperor invited John Huss to come thither, and give an account of his doctrine—and that he might do it with *all freedom*, the Emperor gave him a *safe conduct, whereby he gave him leave to come freely to the Council and return again.*" But more of this hereafter; I only add now, that we may see something of the spirit of this Council, which thus disposed of Huss's departing soul, "WE DEVOTE YOUR SOUL TO INFERNAL DEVILS." (Tuam animam devovemus diabolis infernis:) and, as Dupin informs us, the Bishops who were appointed by the Council to degrade him, and prepare him for the civil arm, put on his head a mitre of paper on which *devils were painted*.

4. The endless iteration of trifles is beneath the dignity of inquiry after truth. Yet they say, "straws show the way the wind blows." You charge me with suppressing *a single word*, as follows: "The scrap of Latin which you have cited in parenthesis, though consisting of three words only, is *falsified*. Sunt procul extirpandi, are the words of your letter—sunt procul *dubio* extirpandi,' are the words of the author." Even had there been accidentally such an omission, the *full translation of the absent word*, looked you in the face, in the same sentence. But your readers must smile, if a more serious feeling be not produced, to see the *entire sentence* in all the papers, the Presbyterian, the Catholic Herald, &c. &c. How could you permit yourself to make such a mistake! Does it not prove beyond a doubt that you feel your difficulties, and are at a loss for a refuge from them! I do from my heart pity you.

5. As to the notorious decree which it seems you will *make* me confess that I did garble, I wish you would produce the whole passage. The parts left out did not "garble" the passage; but were all to my purpose, and I regretted to lose them. But I had cited a page or two, and had not room for more. Why do you not produce and contrast them with what I published, if I have altered the meaning of the decree? It was of the *translation* you spoke in your former letter. You asked, "*do you give it as a literal and continuous translation?*" I replied, "unhesitatingly I do. It is as *literal* as the sense will bear." My *abstract* gave the *unbroken* meaning of the decree; repeated inverted commas marked the transition in the sentences; and what I omitted was all, *all* in my favour; and I cannot think one reader will believe you, until you adduce the omitted sentences, and show that they affect the meaning of my quotations. Such charges come with poor grace from *you*, after the memorable cases of Tertullian and Wesley.

6. Your *attempt* at a reply to Bishop Onderdonk's charge on the rule of faith, is not only meagre to the last degree, but manifests a spirit unworthy of a Christion or a man. Not content with vilifying me in the pages of your controversial letters, you have carried your assaults into the preface of the review. The following is a sample; after speaking of me in terms of coarse disrespect, you proceed to say: "But for some months back there has been a considerable undertone of dissatisfaction among the better informed Protestants generally, not excepting Presbyterians themselves." "Even some of the Protestant clergy did not hesitate to say that Mr. Breckinridge was not 'the man' that should have been selected." And again, "His (the Bishop's) charge has been received as a supplement, if not a substitute, to the attempts of Mr. Breckinridge. In your letter No. 17, you have also said: "—— a recent charge, 'the rule of faith,' which without *professing to be*, IS GENERALLY REGARDED as a prop to the weakness of your arguments, in opposition to my reasoning on the same subject."

Now Sir, I have long since frankly owned to you, that in the evangelical Protestant churches there are many men who are far better fitted than myself, by learning, talents, age, piety, and pursuits, to meet you in this discussion. But do you reflect that every effort to disparage *my* qualifications, still farther degrades *yourself?* If a youth, who spends half his life in the stage coach, and who holds so humble a rank amidst the constellation of Protestant ministers, finds it no hard task to expose and confound the fashionable, learned, and powerful Mr. Hughes, then either the cause of Catholicity is so desperate that the best powers of its priesthood cannot sustain it against the feeblest essays of Protestants, or else the hero of their cause is only a garrulous Daw, and has been renowned like Goliah, only for want of a *trial*.

May I here ask of you *evidence* of so "*considerable an undertone* of dissatisfaction among better informed Protestants, *generally*, and even among *Presbyterians*, and some of the *Protestant clergy?*" Will you favour me with one respectable name, from all these classes! For every such I will return testimonies the most ample and multifarious, and bring the highest authority directly falsifying all these unworthy insinuations. Besides, can you honestly say that the Bishop's charge is GENERALLY REGARDED AS A PROP to the weakness of my arguments? Have you gathered the public mind so largely! Does the public *generally* call my arguments weak? Have you learned in *four weeks*, (the age of the charge) what the *community* think of the *reason* for delivering it! Must not every one see with what unpardonable laxity you venture to speak! Your little *world* of satellites may tell *you* so! But St. John's is not our country. I could give you *another public* sentiment, but I will not imitate your vain boasting. You shall hear it for yourself, as it gathers in a returning tide from the limits of the land. In the mean time, be admonished that there is no collusion between the Bishop and myself. I have not the honour even of a personal acquaintance with him. Nor must you think that the nation will hold its breath, and the Protestant press stand still, while you swagger through the pompous rounds of arrogant and empty essays on the rule of faith. Again, the Catholic press in this country teems with parallel discussions of the controversy now in progress. I have been personally attacked by one of your papers; and the Catholic Herald itself is continually publishing some thing intended to bear upon our controversy. In a word, a new era has come in our country. The American people will promptly see, "who the serpent is" (to use your own illustration) "that stings the bosom that warms it." They will henceforth know *where* to send their children for education, and *when to contribute* in generous and abused confidence, to build the schools, and convents, and chapels, that are to train the children to call their parents *heretics;* and are arising to re-establish a religion which never did, never will, and never can, permit a free government, or religious toleration. The people are awake or awaking; and you must change your system, or lose your prize.

7. As to WESLEY, your defence so sadly labours, that comment seems unnecessary. Your explanation has turned *states-evidence* against you.

If space were not wanting, much powerful matter might be adduced in exposure of your treatment of him. Mr. Hughes says, Wesley was the public defender of "the Protestant Association." Wesley says, "*I have not one line* in defence of the association, either in London, or elsewhere." Mr. Hughes says, "It never was a Roman Catholic maxim, (that no faith is to be kept with heretics) except when Protestant calumny made it so." Wesley says, "the last volume (of Labbe's Book of Councils) contains a particular account of the Council of Constance, one of whose decrees, p. 169, is, "that heretics ought to be put to death notwithstanding the public faith engaged to them in the most solemn manner. (Non obstantibus salvis conductibus Imperatoris, Regum, &c.) Whosoever, therefore, would remark upon it (his late letter,) to any purpose, must prove three things: (1.) That the decree of the Council of Constance *publicly made*, has been publicly disclaimed. (2.) That the Pope has not power to pardon sins, or to dispense with oaths, vows, and promises. And (3.) that no priest has power to pardon sins." These you never can *prove;* yet until you do, you have left an unanswered argument, which will last as long as the writings and memory of Wesley.

8. As to your allusion to our domestic slavery, I fully accord with you in the sentiment, that it is a great national crime, and a great national calamity. But then the question for you to answer is this: The Pope's Bull consigned heretics to *slavery*, in the name of God and the Church. Had he the *right* to do this? If the State sins in allowing slavery, may the Roman church encourage and incite to it, and be *guiltless?* Is such a church infallible? This is the question.

9. As to the rule of faith, you say "the subject is fairly exhausted, by your unexpected declaration, that private interpretation is not the Protestant rule of faith." *Unexpected!* Strange language at the *close* of a discussion, when in the *first* column of my first letter, five months since, I gave this definition of our rule of faith, viz:

"THE WORD OF GOD AS CONTAINED IN THE SCRIPTURES OF THE OLD AND NEW TESTAMENTS." It is to this definition I have adhered. By your own *admission*, then, you have evaded the real Protestant rule of faith, and argued *against* its *abuses* alone! And strange to tell, you have never to this day given a definition of YOUR RULE OF FAITH; and the story of the Shepherds, and the *rogue's mark*, applies to it as directly this day, as it did three months ago.

At the close of my last letter I introduced many extracts from the famous letter of the cardinals to Pope Paul the 3d, *showing the necessity of a reformation in the Church of Rome.* Let us proceed to other testimonies. The next I cite is also on Romish authority—being the famous letter of the three bishops at Bononia, written to the Pope (at his request, and containing counsel for the establishment of the Church,) after the Reformation had begun. This letter covers nearly six folio pages, and you will scarcely expect its entire publication. The Bishops say "*The Lutherans receive and confess all the articles of the Athanasian, Nicene, and Apostles creed.*" "And these Lutherans refuse to admit any doctrine but that alone which hath the Prophets, Christ and his Apostles for its authors, and wish that all men would be content with those few things that were observed in the Apostles' times or immediately after; and would imitate the ancient churches, and not think of receiving any traditions, which it is not as apparent as the light, were delivered and instituted by our Lord Jesus Christ and his Apostles." "In the days of the Apostles (to tell you the truth, but you must be silent) and for several years after them there was no mention made of either pope or cardinal—there were none of these large revenues belonging to the bishops and priests, no sumptuous Temples were raised; there were no monasteries, priors, or abbots, much less any of these doctrines, these laws, these constitutions, not this sovereignty, which we now exercise over people and nations." "And here you must awake and exert all your force to hinder as much as you can, the Gospel from being read (especially in the vulgar tongue,) in all the cities which are under your dominion. Let that little of it which they have in the mass serve their turn, nor suffer any mortal to read any thing more; for so long as men were content with that little, things went to your mind, but grew worse and worse from that time, that they commonly read more. *This, in short, is the book*, that has beyond all others, raised those storms and tempests, in which we are almost driven to destruction. And really whoever shall diligently weigh the Scripture, and then consider all the things that are usually done in our churches, will find there is great difference betwixt them—and that this doctrine of ours is very unlike, and in many things quite repugnant to it." *This letter* is furnished by Verjerius, and Wolfius, and is translated at large by Dr. Claggett of Gray's Inn.

Many years before this, the 1st Council of Pisa had decreed a Reformation. The Council of Constance resolved that a reformation was necessary, and enumerated nearly twenty items, one on Simony, and another on Indulgences, &c. &c. in which it was called for. The Council of Basil, and the 2d Pisan Council also decreed a reformation necessary. *One* of these at least is conceded to be a general council, confirmed by a pope. Now if the decrees of a general Council, confirmed by a Pope (as you say) be *infallible*, then a reformation was *infallibly* necessary; and if such a decree be an *article of faith*, then it is an *article of faith* that a reformation was necessary.

To these testimonies I might add almost innumerable authorities from the prelates and other writers of the church of Rome. Having not room for this, I refer you in fine to the "CENTUM GRAVAMINA, OF HUNDRED GRIEVANCES, OF GERMANY," presented in a memorial, to the Pope, by the diet of Nuremburg in 1523, the very era of the Reformation. Many years before, the Emperor of Germany joining the King of France in calling for Reform, drew up TEN GRIEVANCES, the 8th of which was, that "*new indulgences had been granted, and old ones revoked and suspended, merely to squeeze out money.*" About this time, (as Dupin a Roman Catholic historian says) "*Pope Alexander VI. died Aug. 17th, 1503, by the poison which he had prepared for another, loaded with the iniquities of himself, and* HIS NATURAL SON Cæsar Borgia." But by 1522, the *ten* grievances had grown to *one hundred*. Some of these were as follows: (see Dupin on this subject:)

1*st. Too many human constitutions which they (the Papacy) dispensed with for money.*

2*d. Indulgences were become an insupportable yoke, by which much money was squeezed out of the Germans, piety destroyed, and a door set open to all sorts of crimes—because by that means men are freed from punishment, for money; that the sums gathered by these indulgences, was consumed by the Popes in maintaining the luxury of their relations and family; that the stations and indulgences granted to certain churches were not less scandalous, nor did less injury to the poor.*"

10th. The encroachments of the ecclesiastical Judges in LAY (mark it) lay causes, and their malversations.

11th. *Exactions of the clergy* for sacraments, burials, masses, &c., and even *for licenses to keep concubines.*

These may serve as specimens of the *whole hundred*. Observe, these were complaints by a Roman Catholic Emperor, Charles V.; and a Roman Catholic Diet; and the account is taken from a Roman Catholic historian. These testimonies added to those given at the close of my last letter, plainly show that a *Reformation was necessary*. We shall prove still farther hereafter, God willing, that this reformation was needed in FAITH, as well as MORALS; in the WORSHIP of the church, in its HEAD, and in its MEMBERS.

Now the history of the church plainly shows, that the Popes and Councils did not, and would not, attempt the necessary reform. The very assumption of *Infallibility*, while persisted in, renders all essential reform inconsistent and absurd, unnecessary and impossible. Hence the corruptions of the Church of Rome, in doctrine, moral, and essential worship, have been perpetuated from age to age. Hence, when you call yourselves *unchangeable*, you, by confession, and as an article of faith, declare against all reformation: and hence, though like the cameleon, you take the lights and shades of the objects around you, in different countries, still you are in essence the same church, UNREFORMED AND UNREFORMABLE, BOTH NOW AND FOREVER. Wherefore the voice of God, speaking in his providence, in your history, and HIS HOLY WORD, called upon every lover of truth and holiness to fly from your communion, saying, COME OUT OF HER MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT HER PLAGUES; FOR HER SINS HAVE REACHED UNTO HEAVEN, AND GOD HATH REMEMBERED HER INIQUITIES. (Rev. xviii. 4, 5.)

It was in obedience to this divine call that the illustrious and ever memorable "Reformation," as it is emphatically styled, was at first effected. This Reformation was not the introduction of a *new* religion; but the restoration of the *old*, as found in the word of God, as preached by Christ and his apostles, as held by the *earliest* writers, and professed in the *creed called the Apostles:* that primitive Christianity, which was gradually and greatly perverted, and corrupted by the rise and establishment of the Papacy, and was more and more abused by the church of Rome until the 16th century.

To the question often put to the Protestants, "*Where was your religion before Luther?*" we may answer with a youthful reformer, "*Where was your face before it was washed?*" or if you prefer this, "*Where was your religion before the Council of Nice?*" and where was it when the Pope of Rome *signed* the Arian creed, and the chief part of the church *adopted* it! Protestantism is a *new name* for the *Catholicism* of antiquity; in contrast with *Romanism*, or the absurd term *Roman Catholicism*. This name was given to the Reformers who PROTESTED in 1529 against the unjust decisions of the Diet of Spires. *Protestants*, properly so called, are reformers, as their Lord was of the corruptions of the Jews; and are *heretics*, as Paul and Peter were, in coming out from that *ancient* but *erring* people.

That Protestants are not INNOVATORS, is virtually confessed by Romanists, and appears from this, that we hold to *the Bible* as the only rule of faith; whereas *they add* to it many things, as Traditions, Apochrypha, and the *interpretations* of their Councils. *We* hold to Christ's headship over the church; *they* add to it the *headship* of the Pope. *We* hold to *two* sacraments; *they add* five more. *We* hold to the *alone* merits of *Christ's* death, and the *one* only sacrifice of Christ; *they* add other and *human* merits to Christ's merits, and profanely pretend to sacrifice him *anew* every day in the Mass. *We hold to confession* to God; *they* add *auricular confession*. *We* hold that Christ's church cannot *fail; they* add that *they* as the church are *infallible*. In a word not to mention many such distinctions, their system is like a great wen on a man's head, which has appeared upon the church; and though growing out of and cleaving to the true church, is not the true church; but a corrupt and vicious excrescence which has encumbered it for ages, and will at last be *cut of*.

Protestantism is not a novelty, but became another name for Christianity in western Europe, marking an era when religion and learning and liberty revived. Romanism *is* a novelty; the parent of ignorance, corruption of truth, and oppression. There are no less than twelve new articles of faith in the creed of Pius IV, manufactured or adopted by the Council of Trent in the 16th century of the Christian era; and ascending from age to age, you may distinctly note when Purgatory, Transubstantion, Indulgencies, &c. &c., were first broached and legalized. And while the Protestants *recalled* primeval Christianity, in Europe there were churches scattered over large regions of Asia, and Africa, some of which were *never subject* to the church of Rome, as the Syrian Christians; and others *protested* against many of the false doctrines, and repelled the despotism of the Roman Hierarchy, as the Armenians in central Asia, and, in a greater or less degree, the Greek church at large. Add to this, that the Albigenses and Waldenses did for ages, and in the very heart of Europe, like the *burning bush* which Moses saw, survive your fiery persecutions, and *protest*, almost *in our language*, against the papal errors. These people may be traced up for many ages, before the days of Luther; indeed Rhinerius, a Roman Inquisitor tells us, that some have carried them up to the Apostles' times.

Roman Catholics profess to be the only true church, and that *Protestants are schismatics.*—But is it not notorious, that in your church there was a great schism in the 14th century, so that for the space of fifty years there were sometimes *two* and sometimes *three Popes!* and scenes were acted out by their *Holinesses*, the continued occurrence of which rent the church and agitated Europe; and the very recital is enough to make one shudder. And where was the Greek Church! Did it not break off from you, and *protest* against *many* of the very *errors* and *corruptions* which we reject! And with her did not whole nations irreparably forsake the church of Rome! Why did not your infallible rule of faith "*settle these disputes*" which rent your church so often and so long; which tore from you so much of Asia and eastern Europe on the one hand, and half western Europe by the Reformation on the other! And did not the President of the Council of Trent say *that the depravation and corruption of discipline and morals in the church of Rome was in a great measure the cause and original of all those schisms and heresies which then troubled the church?*

When, therefore, you call for a definition of "THE PROTESTANT RELIGION," (as the time to give it has now arrived,) I reply, it is the Religion of the Reformation, in contradistinction from the Roman Catholic Religion, as it concerns doctrine and morality, government, discipline, and worship. It is the religion which is exclusively derived from and consistent with the HOLY SCRIPTURES AS THE ONLY INFALLIBLE RULE OF FAITH AND PRACTICE; and which *protests* against the errors and corruptions of the Church of Rome. To be more particular, we *protest* against the universal supremacy of the Pope; against infallibility, purgatory, and indulgencies; against transubstantion, the sacrifice of the Mass, and communion in one kind; against the satisfaction and merit of creatures, not duly honoring the atonement and righteousness of our divine Saviour; against penance, auricular confession, absolution, and external services and rights for the work of the Spirit, and the religion of the heart; against worshipping the host, images, relics, saints, and angels; against prohibibiting the Bible to the people, against prayers and other worship in an *unknown* tongue, the doctrine of intention, innovations on the sacraments as to number and administration, the celibacy of the clergy, and monasticism; against the manifold superstitions, and immoralities of the church; against sanctuary for crimes, exemption of subjects from allegiance, and priests from obedience to magistrates; against the oppression, persecution, and exclusive salvation of the Church of Rome. These are the leading errors and evils against which we PROTEST, and I am, by the grace of God, prepared to prove that the PROTESTANT RELIGION (in contradistinction from the religion holding, teaching, and practising these things,) IS THE RELIGION OF CHRIST.

Especially do I stand ready to show that the supremacy of the Pope is an usurpation, not founded in Scripture, oppressive to man, and injurious to Christ, the only head of the church; that Purgatory is a fiction, and ruinous to the souls of men; that Indulgencies are "a bundle of licenses to commit sin," and the true *moral* of Purgatory; that transubstantiation is a novelty, an impossibility, and an absurdity; that the sacrifice of the Mass is an impiety, and the worship of the host idolatrous; and so in order, if you can venture to meet me. And as you charge me so pertinaciously with being the *assailant*, I will now claim the privilege which you thus force upon me; especially as heretofore you have chosen your own ground, and called on me to *follow* where you led in the discussion. This is the more reasonable, since you profess to belong to the *true* and the *only* true church; and thus coming with exclusive salvation, and prescriptive claim, make all other forms of religion void, and present the alternative of *Catholicism* or *no religion*. I shall therefore with great freedom examine these high pretensions. This is the proper and natural order of discussion. In this way our reasons for *protesting* will be fully brought to view; and the two systems presented in continued contrast. Yours, &c. &c.

JOHN BRECKINRIDGE.

P. S. I regret that in attempting to injure Mr. Burtt, you should expose yourself. "But he is of age; and shall speak for himself." As to the *reference*, delicacy and justice, ought to have prevented you from speaking as you have of Dr. Wylie's *reason* for declining. Did not a sense of propriety hinder me, I also could make inference from his dignified and honorable letter. I do heartily wish that he would yet consent to give his decision on the score of referred topics.

CATECHISING.

There is little hope that we shall, to any great extent, change the habits of the old. As to their opinions, these have long since been driven in, and clenched by prejudice. As to their feelings, these have either become regularly recurrent by an unalterable law, or entirely died away. As to their discipline of mind, all they are likely to receive in this world has been passed through. Of course these remarks are open to the exceptions incident to all general statements. There is, on the contrary, great hope for the young. Public attention is concentrated on this pleasing truth. Public measures evince its efficacy. Numerous juvenile publications are moulding this plastic state of popular feeling. For the first time in the history of the world, we are deliberately educating the race which shall succeed us. Now we pray all those who are concerned in this, to take heed to their ways. Give us the nursery practice and we will leave the management of adults. A right tinge given to the blessed nation of infants will not be washed out.

"What may be the reason," says good old Fuller, two hundred years ago, "why so much cloth so soon changeth color? It was because it was never *wet-wadded*, which giveth the fixation to the color, and setteth in the cloth.—What may be the reason why so many now-a-days are carried about with every wind of doctrine, even to scour every point in the compass round about? Surely it is because they were never well catechised in the principles of religion. O for the ancient and primitive ordinance of catechising! *Every youth can preach, but he must be a man indeed who can profitably catechise.* Indeed sermons are like whole joints for men to manage, but catechising is mince meat, shred into questions and answers (fit for children to eat, and easy for them to digest,) while the minister may also, for the edification of those of riper years, enlarge and dilate himself both as he seeth just occasion." This is good doctrine in 1833. What would Thomas Fuller exclaim now-a-days, we will not say, of his own church, but ours? We have alas! to join in the aspiration: *O for the ancient and primitive ordinance of catechising.*—*Presbyterian.*

Catechising.—We use the word in its true signification, for *teaching* VIVA VOCE, *initiating into religious truth.* We say *religious* truth, because the Greek word is of rare occurrence among profane writers, and may almost be regarded as an ecclesiastical term. The mere question and answer are accidents, and have come to be taken for the whole of catechising, only because the simplest way of teaching a child is to ask questions, and then correct the answers. Where catechising has been punctually attended to, the church has flourished. Especially do we instance Scotland and Holland. The objection that children do not comprehend all that they get by rote, may be pushed too far. We ought to present them with tools even before they know how to use them; and *in order that* they may know how to use them. No person ever comprehended the Lord's prayer at his first learning of it.—In what we commit to children's memories we must not sacrifice conciseness and comprehensiveness to mere perspicuity. We may dilute almost to nothing. A separate and accompanying process indeed there is, by which we explain as we go along, and this explaining may be carried out to the utmost degree of simplification. Yet the formula with which the memory is to be charged need not be *prima facie* the simplest possible. No child understands the first commandment as well as his mother's expositien of it. But who would choose, even aside from Divine authority, to write down the latter as a substitute for the former?—*Ib.*

NEEDLESS DOUBTS AND SUSPICIONS.

Some persons, whose lives and sentiments furnish every external reason for believing that they are Christians, live in constant suspicion and doubt of their own spiritual condition.—They are always seeking for some other marks of conversion than they are yet conscious of. Books are incessantly read, friends consulted, and meetings attended, in hope that some manifestion will be made that will give ease to their mind, and lead them to the peace and joy of the children of God. They may be compared to a person who, in possession of good appetite, vigorous strength, and freedom from pain, is yet in constant apprehension that he is not so well as he appears to be, and mars all the comforts of his healthfulness by his dismal forebodings. The faculty and common sense would tell a man in the latter case that his duty is to leave off complaining and take exercise, to pursue his vocations as usual, and not to make himself sick by imagining that he is so.

Of the same nature is the advice that should be prescribed to the individual who is losing the comforts of piety, because he cannot decide whether he may venture to seek them. Let such a one go forth and act: let him perform the appropriate duties of a disciple of Christ; let him learn those duties from the Bible, rather than from books, and trust to his Lord rather than the wisdom of men. God is nearest those who are doing his will; He communes with those who lift their hearts to him in humble faith and love; who meditate on his word; who come like children to the cross of His Son, and not like philosophers, or casuists, or, as it were, like the Pharisees seeking a sign from heaven. "The Lord is good"—it is not said to the impatient, the morbid, but—"unto them that wait for him, to the soul that seeketh." The common mistake of persons in this state is, that they do not seek the Lord, but their own peace: they read the Scriptures, and use the means of grace with a restless anxiety to find something that suits their supposed case, and are profited just as a student would be who would examine a work for some specific information, and in the interest for the search for that, naturally overlooks all that is extraneous. Peace of mind is obtained when the soul is content to lie in the hands of God.

On the other hand, there are those who, like persons with symptoms of dangerous diseases, refuse to employ precaution, and insist upon their safety. But the indolent security of the self-righteous, and the humble confidence of the submissive believer, are too marked in their difference to be mistaken.—*S. S. Journal.*

INDIAN SCHOOL IN MICHIGAN.

From the Nasbville Revivalist, of June 26th, we copy the following editorial notice:

The Rev. D. LOWRY left this city to-day for Prarie Duchein, Michigan Tr. where he expects, in a few weeks, to take charge of an Indian school. He requests his friends, in future, to forward all communications designed for his inspection to that point.

For the satisfaction of the friends of Mr. Lowry we will state that the school, which he has been appointed, by the government, to superintend, is to be sustained by the National Treasury for 27 years, according to a late treaty made with the Winnebagoes and ratified during the last session of Congress.

Prarie Duchein is 400 miles above St. Louis, immediately on the Mississippi river.

NEW HAMPSHIRE STATE CONVENTION.—The New Hampshire State Convention held its annual meeting in Rumney during the past week. The meetings on the occasion were quite interesting. Many strong marks were discovered that a spirit of benevolent enterprize, is on the advance in this state. The objects of Missions, Education, and Sabbath Schools, are all gaining a stronger hold upon the feelings of the members of our churches.—*N. E. Bap. Reg.*

For the Western Luminary.

CAMPBELLISM—No. X.

A MINIATURE LIKENESS.

[Concluded.]

Before we take leave of this precious volume, we will present the reader with only one or two beautiful specimens of analogy and figure. The first is a supposed case of a person immersed, who, nevertheless had not the preparatory qualifications, i. e. "not impregnated by the Word—not begotten of God—not quickened by the Spirit"—is such an one "born of God when he is born of water?" Oh no, says our sapient reformer: "He is to speak after the manner of men, *still born*," i. e. *born lifeless!* It seems strange, seeing the act of immersion is the act of conversion, that this poor soul was not drawn out of the womb of waters *alive*. Once more; the following is designed to show the miraculous effects of physical immersion. "Like a strong impulse given to a ball which puts it into motion, immersion for the forgiveness of sins, carries the mind forward, far beyond all the experiences formerly demanded as preparatory to immersion. A change of state so great, so sensible, so complete, so sudden, operates more like the ancient cures, than the cold, dark, and tedious mental regenerations of the philosophizing theologues." This, by the way, is a plain specimen of the burlesque and ridicule against internal, experimental religion, abounding in the writings of this visionary theologue. But now for the analogy or illustration. "He that passes from Virginia into Pennsylvania, passes over a mere imaginary geographical line, without scarcely perceiving the transition; but he that passes from Virginia into the State of Ohio, by swimming the river, the natural and sensible boundary, immediately realizes the change." Truly, what a flood of light is here! Let us examine it for a moment, and see how soon it turns to mere vapor. Suppose the Virginian can obtain an estate of the same value, either in Pennsylvania or Ohio, by going after it, do you suppose that he would not greatly prefer crossing, as he could do with facility, a geographical line, as in the former case, than to encounter, as in the latter, the toil, and the risque of his life too, in swimming the Ohio river, when the object is of no more value? Is not a title to an estate as good in Pennsylvania as in Ohio? Is a man any more a citizen of Ohio by swimming her great river, than he is of Pennsylvania by crossing easily on foot, or on horseback, or in a stage, not "a mere imaginary," but a plainly and definitely marked line, the long established and well known chartered boundary of the state?

I need not tell the reader that the above has been introduced here as a good specimen of the common logic, the enthusiasm and superstition of the champion of *Waterism*. We dismiss the figure with this conclusion: that seeing as good a *title* to an inheritance can be had by an easy and pleasant passage across a line, without toil, danger, or the risk of life, we greatly prefer this route to that of swimming, diving, and perhaps drowning, when especially the object of attainment is no greater in the one case than it is in the other.

4. Campbellism *is near akin to Popery.*—Let any one read the above quotations from the Harbinger, and compare them with the following extract from the "Abridgement of the Christian Doctrine," a Catholic production, by Bishop Hays, approved by Archbishop Maucal, and he will see a very striking family likeness.—"Baptism," says the Papist, "brings to the soul sanctifying grace—washes away the guilt of original and actual sin—gives a new and spiritual birth—makes us christians—entitles us to actual grace—preserves the sanctity gotten at baptism, and gives a right to eternal happiness." How remarkably does this harmonize with the following sentiment of the Harbinger, p. 44–55: "Immersion . . . *saves* us, by cleansing . . . . the conscience from its guilt." "Peter taught all the saints in Pontus, &c. . . . . that in immersion a person was purged from all his former sins."

5. Campbellism *is assimilated to Paganism.* An old Bramin, 80 years of age, being asked by a Missionary, "do you know how your sins are to be pardoned, and what will be your state after death?" replied, "my hope is in the Ganges." When further pressed on this soul-interesting subject, he confessed, that "if the Ganges could not take away his sins, he knew not what could:" See Miss. Her. vol. 29, p. 97. The reader need not be told how many deluded beings, in this day, are placing their hopes of salvation in the water, instead of the blood of Christ; believing that there is no remission of sins *before*, or without immersion. He has heard the deluded convert shouting, as he came from under the water, and proclaiming that all his sins were now washed away and buried therein. What a miracle is here wrought by a mere physical act—a sudden pop under the water, producing a change so great, so sensible, like swimming the Ohio river; so complete, so sudden, that it operates like "*the ancient cures.*" Who cannot discern the signs of the times? Alas, for the abounding ignorance and superstition of the land! Multitudes can be found, whose ideas on baptism reach no further than the Pagan Indian of Mocho, who, "being informed, (in answer to his enquiry, how we baptised our people,) that there were two ways of performing it; but that one way was to plunge the baptised person under water; he replied promptly, 'now there is some sense in that;' adding, 'that when a great quantity of rain fell from the clouds it made the grass grow, but that it seemed to him that sprinkling a few drops of water amounted to nothing.'" So when God commanded Moses, in consecrating the Levites, (Num. 8: 6, 7,) to "*sprinkle water* of purifying upon them," according to this superstitious, paganish notion, it amounted to nothing. The sacramental supper of bread and wine too, must fall, by a similar rule of judgment, under the same condemnation. How natural to man, especially the dark, untutored mind, to fall in with show and parade in religious rites and outward ceremonies. "My father, if the prophet had bid thee *do some great thing*, wouldst thou not have done it?" How often is it sounded in our ear. "what good does *a little water*, sprinkled upon a person in baptism do?" Pagan like, it seems to them, sure enough, as amounting to nothing.

6. Campbellism *is unfriendly to humility and practical piety.* It ridicules "the experiences formerly demanded as preparatory to immersion;" representing them as "the cold, dark, and tedious mental regenerations of the philosophising theologues." Indeed, it is very doubtful, and much questioned, whether the author of this scheme himself knows any thing about scriptural, evangelical experience. Many of the *re*-formed, as they are called, really appear "the worse for mending,"—more *de*-formed than before. Humility and meekness are not the family features of this sect. Charity and candor are not found in the moral laboratory of their champion and leader. Bold denunciations, intolerant proscription, bitter invectives, sectarian jealousy and persecution, impudent bullying and insignificant gasconade, appear generally to characterise these deformers, especially the heads and leaders of the party.—They glory in schism, in making divisions, and in breaking the doors of churches by forcible entry. The family altar, the Sabbath day, the Sunday School, and the associations for benevolent and charitable objects, find little countenance,—yea, rather, a most open, undisguised hostility to all these objects is manifested throughout the connexion, with very few exceptions. The public voice will fully substantiate this statement. A more violent, censorious, vindictive, sectarian party is not known in all this land. Many graceless creatures, without repentance, without faith, without religious experience, being told it was the right way, have rushed into the water to bury their sins and cleanse their consciences. But instead of being purged from their old sins, they are more conspicuously and promiscuously irreligious than before. Such is the *deforming* tendency of this theory that certain persons, once so orthodox and pure that they anathematised every body who did not sing with them *sal-va-tion, con-dem-na-tion*, and who bore the cognomen of "*Lambs*," are now transformed into the temper of growling Tigers and roaring Lions, and who can now advocate, with more boldness and bitterness the *Waterism* of Campbell, than ever they did the rhymes of Rouse. It is not unlikely that a *tertium quid*—"a third something," will, not long hence, be stricken out by the collision of two such very opposite forces or principles.

"Men change with fortune, manners change with climes,
Tenets with books, and principles with times."

7. Campbellism *is begotten by pride, conceived in ignorance, and brought forth by presumption.* After what has been written, let a few specimens from *facts* suffice:—*sit mihi fas audita loqui.* An old lady, between 80 and 90 years old, long a pious member of the Methodist denomination, but now completely in her dotage, entirely helpless, both mentally and corporeally, residing in the county of W——, near the town of M——, was, not long since, taken five or six miles in a vehicle, by an enthusiastic zealot and relative, under whose care she was placed, and being laid in a sheet, held by the four corners by as many persons, with the hands of a novitiate Reforming Bishop pressing her under the water, she was immersed, *for the remission of her sins*, though all who knew her were satisfied of her piety and acceptance with God many years before. This case, with all the connecting circumstances, awakened the reflections of many—produced a reaction, having a very different effect to what was expected. It was, however, a very great trophy. It must therefore be trumpeted to the world. This was done, with an accompanying pedigree of the old lady, to let it be known that she was a distant relative of an old man who once sat in the gubernatorial chair of the State of Kentucky.

Another lady in the county of G——, near the town of L——, being immersed for the remission of her sins, came up out of the water, to the great joy of the party,—*shouting.*—"There," says the immerser, clapping his hands, "only see what the water can do!" This woman had been also a Methodist, and had shouted many a time while in that connexion.

Take one case more. A Campbellite teacher, a few months ago, having removed to a new station, began his operations one evening at his own house. The night was dark and rainy. But few people attended. Whether it was a concerted plan or not, so it was, that his own daughter, who had often heard him in their former neighborhood, all of a sudden became "impregnated by the word," was "begotten of God" and "quickened by the Spirit." A great excitement ensued; and into "the womb of waters" she must go that night, to be born of water, that so she might be born of God. To delay till morning, or even for an hour, would leave her poor soul in great danger of being lost, should she die in that condition before morning. This was consistent enough on the scheme of *water salvation.* The fagots were gathered up—the torches lighted—the dark path to "the grave of waters" is sought!—the company repair thither—she is buried under the water—her sins are washed away—her soul is safe, and they all return singing and rejoicing at the event. This is Campbellism *secundum artem.*

8. A word or two to our friends respecting the style and manner of Mr C. as a controvertialist. In the estimation of his ignorant devotees, this man is equal to Herod, at whose oration "the people gave a shout, saying, it is the voice of a God, and not a man." He is indeed a prodigy—a *rara avis in terris.* I speak now of his writings, so far as I have seen them. In all my animadversions on them, I have endeavored to keep in mind the Latin precept, "*Parcere personis, dicere de vitiis*—"To be sparing of persons, and to lash their crimes." I have no wish to enter the arena of controversy with such a man. I should gain nothing but certain defeat; sharing the same fate of "Dr. Jennings, Dr. Ralson, Messrs. McCalla, and all other writers of the brotherhood." There is no withstanding such a chivalrous theologiceal Knight as this.

"Thrice he routed all his foes,
And thrice he slew the slain."

The choice of the weapons, as well as the mode of warfare, of this "valorous champion of the church militant," is truly remarkable. As to truth and candor, meekness and charity, fair reasoning and manly argument; these belong not to his escutcheon. But empty declamation, flashes of abortive wit and ridicule, horrific apostrophising, tripping levity and irony, quibbling on single words, and punning on letters in the alphabet, immodest pretensions to superior talents; these, and such like, form the missiles of this modern Goliah, who has, according to his own account, such "a dash of satire in his constitution—a *genius* naturally inclined to irony, which he has often to deny." In the mode of his warfare, he has his appropriate representative among the beasts of the field, the fowls of the air, and the fishes of the sea. In the field, the quadruped *Camel*, we are informed, becoming enraged, the life of his driver is greatly endangered. To avoid which, he runs a little ahead of the animal, sheds off his outside dress and throws it down, which is immediately seized by the enraged beast—thrown about with great fury, and he then returns to his burthen, well satisfied with his chivalrous achievement. A *biped Campbell* acts a similar farce, in venting his crazy malignity and infuriated vengeance on his literary and theological opponents. Again; as it respects argument, when closely approached by his antagonist, he seems to prefer "the instinctive but wily logic of the bird," which is observed to quit the nest at the approach of the suspected enemy, and to flutter all about in every other direction, to draw off the unwelcome intruder from her precious depoite. Such is the conduct of this camelion controvertist. If by shuffling and evasion, punning and quibbling, he can succeed in throwing up dust, or raising a mist before the eyes of his ignorant votaries, he has gained a triumphant victory. But above all is he like a certain fish, which I think they call a *squid.* When hotly pursued and hard pressed by an enemy, to effect an escape it emits a dark and offensive liquid behind, which answers the threefold purpose of obscuring the path, as well as offending the olfactory organ of the pursuer, and thereby effects a secure retreat. Can any thing better represent A. Campbell's polemic writings than the above anima's?

Let this bullying theologue, with his newly acquired Arian ally, and all their compeers, sneer and burlesque, and let them envy especially the "scars in the battles of orthodoxy," these honorable tokens of victory which they sneeringly, but necessarily award to the writer; let them continue their course of evasion, misrepresentation, declamation, denunciation, and ridicule; the writer can really assure his friends that he regards it no more than the insignificant gasconade of the gnat on the ox's lofty horn, or the evanescent sound of the crackling of thorns under a pot. It is not unlikely that these animadversions on Mr. Campbell's *Waterism*, and his *deformed* Testament, will occasion an augmented emission of his *squidism*, which the writer must carefully avoid, by keeping at a respectful distance. C.

For the Western Luminary.

"THY KINGDOM COME."

Jesus Christ, who is now exalted far above all principality and power, has erected, in this world, a kingdom, and this kingdom consists of all those persons every where, who make profession of his holy religion and of submission to his laws. He has commanded every subject of his kingdom to pray for its prosperity; and that we might be properly directed in our petitions, he has given us his word, which is contained in the Old and New Testaments, to be our guide; but the special rule of direction is that form of prayer which he taught his disciples, commonly called the Lord's prayer. The second petition in this prayer is, "thy kingdom come." There is, perhaps, nothing more common than for persons who pray in public to make use of this petition; and if they pray with the spirit and with the understanding also, they pray that the kingdom of sin and satan may be destroyed; that the gospel may be propagated throughout the world; that the Jews may be called, and that the fulness of the Gentiles may be brought in, and that Jesus Christ would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.

Reader, are you a subject of Christ's kingdom? If you are, do you desire its prosperity? Do you often pray, "thy kingdom come?" If so, and you are sincere, you will do more than say, "*thy kingdom come.*" Perhaps you are ready to say, what can I do? Why, I will tell you what you can do: You can become a member of a Bible, a Tract, a Missionary, or a Sabbath School Society; and in this way you may do *much* for the kingdom to which you belong. Oh! I fear there are many who belong to Christ's *visible* kingdom, who are not true members of his kingdom *invisible.* Wherever you see a man who belongs to the church, but who has no time, *except on the Sabbath*, to attend to the various interests of the church, that man gives evidence that he is only a member of the visible church; but where you see a man ever ready to aid with his counsel, his prayers, and his money, too, in promoting the cause of Zion; attending all the Bible meetings, the Tract, Missionary, and Sabbath School meetings, &c. that man gives evidence to the world that he is a true member of the church invisible, and can consistently say, when he prays, "thy kingdom come."

For the Western Luminary.

CARNAL POLICY IN THE CHURCHES.

Mr. Editor:—At this important period of the world when there are so many facilities for doing good, the talents, influence and *pecuniary* means of every christian should be wisely managed, so as to effect the *utmost* for the extension of the kingdom of the Redeemer. Means, sometimes apparently the most *speedy*, are not the best to effect the object—are not such as are warranted by the spirit of the Gospel or the example of its early propagaters. I am afraid, there is a liability in some cases, to build upon the foundation of Christ and his Apostles, "gold, silver, precious stones, wood, hay, stubble," even by Protestants. I shall, however, write nothing more at present, than to call the attention of your readers to a few inquiries:

1. Would it not be the true policy of every congregation, only to erect such houses of worship as would be *plain* and *comfortable?* Would not the surplus funds which are expended in the *mere* adorning of the building, be better expended in sustaining missionary efforts? Is not the idea of attracting people to Church by the outward splendor of the edifice, &c. falling in too much with the Popish practices in similar cases? Are not many of our western churches so burdened in their infant state with the cot of fine buildings, that they complain that they can do nothing for building up the kingdom of Christ *abroad?*

2. Do not some officers of Churches in the west, (from a policy which may be called carnal, because it regards the fleshly or natural feelings of the ungodly) sometimes neglect to presents *objects* for the patronage of the Church, and to use *means* to promote her spirituality, because there are certain men of *wealth* or *influence* connected with the congregation as *supporters* of the Gospel, who would not be pleased with such objects or such means? And is this not making the interests of Christ's kingdom subservient to the views of unrenewed men?

3. Will not the increasing desire to have empty, flippant, oratorical preachers to the neglect of good pastors and truly godly men, diminish the spirituality of the Church?

4. Is not the carnal, and unwise, selfish policy, which may of the congregations are pursuing, of *starving out* stationed ministers, likely to deprive such congregations of the means of grace; and leave them only subject to the harrangues of erroneous men, not qualified in any way to be teachers of religion?

These questions chiefly pertain to the duty of the church *collectively.* I might make many inquiries; or show to a great extent, that the policy of individual church members, in adorning their *persons extravagantly*,—in erecting dwellings with much spendor, and furnishing them with *unnecessary* and *guady furniture* is all carnal policy, which should be *out* of the church,—these are the things which are *in* the world, the lust of the flesh, the lust of the eye and the pride of life. Let Christians consider these questions, and inquire what the situation of the world, and the glory of Him by whose name they are called, require; and they may be led to adopt a policy, spiritual, scriptural, and useful; and one consistent with their profession. A FELLOW STEWARD.

REVIVALS.

Bowling-green.—We have not yet received a detailed account of the recent revival in this place. A private letter from the Rev. N. Porter informs us, that the good work is still progressing in town, and extending into the surrounding country. Up to the 19th, about 150 had made profession.—*Nashville Revivalist.*

Revival in Jefferson county, Tenn.—Rev. J. Moyers informs us, that, for some time past, a revival spirit has been prevailing in the congregation under his charge. He has recently held two sacramental meetings, in the bounds of the society, both of which were signalized by the Divine energy in the conversion of souls. About thirty have been added to the church.—Conversions have generally been unusually clear and striking.—*Ib.*

Mt. Pleasant, July 22, 1833.

A truly interesting state of affairs exists in this village at present. God has graciously poured out of his spirit, and in a remarkable manner revived his work. We visited this place some months ago, at which time an appalling apathy existed among the people with regard to things of eternal moment. At that time, all appeared to be eagerly grasping after this world's goods and pleasures. It being the time of the races, the sports of the course were the principal topics of conversation. But now, blessed be God, how changed the scene, and how different the appearance of the citizens. Nearly all of them have been converted to God, and have now started a spiritual race; they are running for a crown of glory, and so running that they shall win the prize. Such a change we have rarely witnessed in any community, and to such a people we have seldom preached. They seem indeed to realize the importance of God's worship, and by their countenances during the service, evinced that they looked upon their preacher, in the true light, a messenger from God, with intelligence of infinite moment, and in which they were all deeply interested. At the close of last evening's service, those who were desirous to obtain religion, were invited to distinguish themselves, and though there were but few left in the place who had not professed religion, a goodly number came forward, and solicited an interest in the prayers of the church; and when prayer was proposed, it was pleasing to see what a crowd of respectable citizens evinced anxiety for their salvation. Amidst the cries of penitents and the prayers of convicts, the work is still progressing. May the Lord prosper it.—*Ib.*

M'Connellsville, Pa.—In our paper of May 7, we extracted from the Pittsburgh Herald, a brief notice of a revival in M'Connellsville. The same paper now gives another letter of later date, which shows, by the fruits of holiness, the genuineness of the revival.—*N. Y. Evan.*

"Of those then under excitement, two have joined the Methodists, six have united with the Baptists, and twelve have been received into the Presbyterian church. There are six or eight more adults entertaining hope; the most of whom will probably connect with the Presbyterians. There are also three youths, between 11 and 13 years old, who give remarkably strong evidence of a change of heart, two of whom were distinguished before for their naughtiness, as much as now for their piety. The new converts (the males) have held a regular prayer meeting ever since the time of the awakening, and all three of these little lads frequently take part in the exercises: their prayers are short, but seem to emanate from humble hearts. I had almost forgotten to mention one old "grey-headed intemperate man;" nor would I, only for the fact of having before given him a notice. I must now add, that he seemed to be a humble inquirer for a while, but was extremely ignorant of the truths of the Bible: he continued faithful to his pledge of abstinence for perhaps two months, when he received a visit from a brother, another real old *grog-bruiser*, who prevailed on him, and he began with cider, on which he became considerably intoxicated, and I believe he has occasionally taken too much strong drink since. He has now left us, to live with his brother referred too, and we set him down as lost, to all human appearance. The temperance cause, however, has advanced far beyond our most sanguine expectations; we have in fact, got the upper hand of that worst of all earthly tyrants; and quite a number, before friendly, but who, for fear of man, &c., kept behind the curtain, have since ventured out, have taken their stand, and are now fighting the monster intemperance, shoulder to shoulder, with us."

Lebanon, Tenn.—The following letter to the editor has been on hand several days, but was crowded out of our last number. Truly the Lord is carrying on a great work in our land. We have reason to be grateful that his mercies, thus far, are preceding his judgments. —*Maryville Intelligencer.*

Rev. & Dear Brother:

The following is an account of an interesting revival which took place in Lebanon Church. On the 5th and 6th days of January, Rev. Wm. McCampbell had a two days meeting at a school house, known by the name of Walker's, on the south side of French Broad and Holston, whose ministerial labors were greatly blessed.—On the 27th, I commenced my occasional labors at Lebanon. Under the evening sermon, considerable interest appeared to be felt. On the 24th of May, commenced a sacramental meeting. Nothing very interesting till Sabbath night, when there appeared considerable anxiety among sinners, and some few came to be prayed for; while, at the same time, there appeared an overwhelming joy among Christians.—Two only on this occasion had been added to the church. On Monday nothing remarkable, until the last sentence appeared as it were, to close the meeting, at which time, showers of divine grace appeared to burst on the assembly. An invitation was given for the anxious, who came by crowds. The scene was so interesting, that the meeting continued that night, when near a hundred came to be prayed for. Thus the drooping state of Zion has been wonderfully revived. On Friday night, Mr. Montgomery preached to a large congregation, at which time twelve were added to the church of Christ; while numbers were still anxious.

On the second Sabbath evening of June, I preached there again. Two more were added, and several were conversed with, who were believed to have experienced a change of heart. There appeared to be so much enquiry on the subject of religion, that on Tuesday night meeting was held at the church. A great number attended—still much anxiety, and on Wednesday, night meeting was held at the above mentioned school-house, where nearly thirty came to be prayed for. This work is still progressing. Yours, &c.

R. H. SNODDY.

INDIANS IN NEW-YORK.

Extract from a communication of Mr. Wright, dated, at Seneca, April 8th, 1833.

MEETING OF THE GENERAL TEMPERANCE SOCIETY.

On Friday afternoon, the General Temperance Society held its anniversary. The president, Seneca White, (Neshaneanent is his Indian name,) made a few remarks respecting the object of the meeting and the importance of the subject, as being vitally connected with the welfare of the Indians. The reports of the several committees were then called for, from which it appears that on the Alleghany reservation, where there are about 700 Indians, there are now 160 members of the Temperance society. Accessions during the year past, forty-two: dismissions on account of violations of their engagements, eight: deaths occasioned by drinking, three.

On the Cattaraugus reservation, population between 300 and 400, members of Temperance societies, 130: accessions during the year, six. dismissions nineteen: death occasioned by intoxication, one.

On Buffalo reservation, population about 1,000, members, 107: accessions thirty-five: dismissions, seven: deaths, none reported as caused directly by intemperance.

On the Tonawanda reservation, population about 60, members forty: accessions eight: dismissions two: death caused by drinking one.

Total on all four reservations, population about 2600 members of temperance societies, 437: accessions during the year 91: dismissions 36: deaths occasioned among the Indians by drinking, five.

A few other instances of violation of the pledge occurred, but the delinquents were restored to their standing in the society previous to the anniversary. Much sickness and suffering and four cases of imprisonment for crime, committed through the influence of whiskey, were also reported. One of them was for murder. No regular report was received from Tuscarora, as their delegates did not attend the convention; but previous to the meeting there were 107 members among about 300 Indians there. Their society has lately been re-organized, and I believe now contains only about seventy members. Fifteen or twenty of these are members of the mission school.

The report was followed by a brief but spirited address from the vice president, Oliver Silverheels, in relation to the fatal effects of intemperance as exhibited by the report, in which he commented upon the horrors of a drunkard's death, the grief of friends, the indelible stain upon his memory, and the utter hopelessness of his prospect for eternity. In the close, by an appeal to the results of the year, the success of the society, but especially the crime and death produced by drunkenness, he solemnly and powerfully enforced the necessity of persevering, strenuous efforts to free their nation from this baneful scourge. Mr. Cowles followed him with an appropriate and impressive address, and the society adjourned.

In addition to the usual officers, two agents were appointed to visit semi-annually every village and neighborhood on all the reservations, to arouse and unite the energies of all against the common enemy; and the committee of each reservation were instructed to take up collections for defraying the expenses of their agency. —*Missionary Herald.*

SUNDAY SCHOOLS.

Sabbath-schools.—Parents should take particular pains to know whether these schools are well supplied with suitable books. The children will not be interested half as much in a school where the library is neglected as they will in a school where it is well supplied and taken care of. New books ought to be added from time to time as the children call for them. One hundred dollars a year for such a place as this, or where 400 children belong to a Sabbath school, is little enough to expend in this way. And no school should have less than twenty-five dollars worth of books a year added to their library. This is the way to give prosperity to schools. If we *starve* them they will of course *die.* Where there has been neglect in this respect we hope it will exist no longer. *Lowell Obs.*

The whole number of schools reported by the Orange county (N. Y.) Union the present year is 67, superintendents and teachers 642; of scholars 3,640; of volumes in library, 5,329. The monthly concert is observed in sixteen schools, and a weekly prayer meeting in five. Thirty-eight teachers and fifty scholars have become communicants; two have commenced their studies for the ministry.—*S. S. Journal.*

There are about 2,800 schools, and more than 200,000 scholars and teachers connected with the Sunday-school Union of the Methodist Episcopal church.—*Ib.*

Sunday Schools in the South.—Meetings were held in Fredericksburgh, Virginia, and Alexandria, D. C., last week, in aid of the effort of the American Sunday School Union, to establish Sunday schools in the Southern states. The former was addressed by the Rev. Dr. Henshaw and the Rev. Mr. Baird, and the latter by the same gentlemen, together with the Rev. Dr. Bedell. About $600 were subscribed in Fredericksburgh, and nearly $300 in Alexandria. The subscription in the latter place is smaller than it would otherwise have been, in consequence of many individuals having subscribed on a former occasion.—*Epis. Recorder.*

FROM LIBERIA.

The arrival of the schooner Edgar at New York, from the coast of Africa, has enabled the editor of the Commercial to furnish intelligence from Liberia to the 24th of April. Within two months previous to the publication of the Liberia Herald of that date, there had been entries into the port of Monrovia, of twenty-five vessels—of which one was a ship, eight were brigs, fifteen schooners, and one a sloop. They were from Boston, Salem, New York and Norfolk, in the United States; Liverpool, in England; St. Thomas, in the West Indies; France, Cape De Verds, Grand Bassa, and the Leeward and Windward Coasts. These are the testimonials which it would be difficult to controvert, of the prosperity of the Colony. It indicates a greater extent of commercial business than the city of New York could boast of in nearly and perhaps more than half a century after its settlement.

In adverting to the erection of two or three ware houses on Water Street, in Monrovia, the Herald says,—"The great rise of property in this part of the town would astonish many across the Atlantic."

Much gratitude and sensibility were manifested, on receiving intelligence that Frederick Sheldon, Esq. of this city, had placed the sum of $2000 at the disposal of the Board of Managers of the Colonization Society, towards forming a fund for the support of a High School in that Colony. "Mr. Sheldon's donation," says the Herald, "is a noble foundation on which to build, and long may he live to witness '*The Sheldon High School of Liberia*,' in full operation."

RELIGIOUS ANNIVERSARIES.

It seems to be agreed on all hands that the religious anniversaries of the season recently passed have been of an unusually interesting character. And the principal reason has unquestionably been, that the proceedings of the various societies during the past year, and the resolutions and addresses at their anniversaries, have, to an extent never before witnessed in this country on such occasions, looked at the speedy conversion of the whole world as the duty of the Church and as a practicable object. So elevating and animating, and sanctifying is it thus to enlarge the views and the heart—to contemplate and be interested in the object for which the Son of God emptied himself of his glory and died on the cross, for which apostles labored and suffered unto death, at whose accomplishment the blessed Saviour has directed all his followers continually to aim. Indeed what is the grand object for which the church exists on earth but to see that the gospel is published to every creature of every generation? If she strengthens herself in God, it should be that she may the more effectually accomplish this work. In this point of view, her education societies, home missionary societies, Bible and tract societies, and all other religious institutions, rise into immeasurable importance. Their ultimate object is the same, all aiming at the subjugation of the world to Christ. May the anniversaries of the next year evince to those who shall be permitted to attend and participate in them, that there has been during the year now in progress, a great increase of his blessed spirit.—*Miss. Herald.*

Bishop of Tennessee.—At the Annual Convention of the Protestant Episcopal Church in Tennessee, held at Franklin, on the 29th ult., the Rev. James H. Otey was elected Bishop of the Diocese. The Louisville Herald, from which we learn this fact, remarks: "Mr. Otey is a gentleman of high intellectual powers, and extensive literary attainments, and we doubt not he will do honor to the high and responsible station he has been called upon to fill.—*Churchman.*

Visit of the Rev. Mr. Pinney to the United States.—It was with the highest satisfaction that we met, on the 9th instant, this sunburnt, but uninjured missionary. He has wisely determined to spend the rainy season here, having accomplished a part of his mission in the selection of a spot for a beginning. He is now in search of a reinforcement.—*Presbyterian.*

Reciprocity.—An intimation in a letter from a Columbia correspondent, induces us to believe that the citizens of Boston are contributing liberally for the Seminary of the Synod. We presume that it is through the agency of the Rev. Mr. Davis. A few years ago, the same Agent collected about $25,000 in North and South Carolina, and Georgia, for the Seminary at Princeton. And other Institutions whose location is at the North have, at various times received material aid from southern liberality. It is therefore but just, on the principle of Christian reciprocity, that the North should aid in similar enterprizes at the South. These mutual favors moreover tend to enlarge the heart, and bind the different parts of the christian church together in one great fraternity, having common interests and common sympathies.—*Charleston Obs.*

Abolition of Revenue from Idolatry.—The work of moral reform in Great Britain is advancing every day. We learn from the Christian Observer for June, that the government have determined that the East India Company shall no longer disgrace the nation by raising a revenue from Idolatry in India. The editor of the Observer says:

It is with much thankfulness to God that we have just heard that an order has gone out to India for the abolition of the Pilgrim Tax, as levied at Juggernaut and other Heathen Temples. More in our next.—*N. Y. Obs.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, AUGUST 7, 1833.

To Correspondents.—"Caleb" has been received. We will attend to his requests. The two Obituary notices from Bloomfield in our next.

Health.—The healthfulness of our city still continues; but we regret to hear a confirmation of the statement we made in last week's paper, respecting the prevalence of the Cholera in some sections of the county. About ten miles from the city, in the nothern part of the county, several sudden deaths, by Cholera, occurred during the past week.

Pleasing Intelligence.—We are gratified to learn, that at a Sacramental meeting held on Sabbath before the last, at Horeb, a church in this vicinity under the pastoral care of Rev. Mr. Simrall, fourteen united with the church, on profession of their faith.

Mr. Samuel E. Hall.—With sincere sorrow, we announce the decease of this truly amiable and interesting young man. For particulars, the reader is referred to an obituary notice in another column, from the pen of an intimate friend, who was a College classmate of the deceased. We had intended to write such a notice ourselves, but were anticipated by the friend who has kindly furnished this. We would merely add, that we enjoyed the pleasure of an intimate acquaintance with the deceased, and can bear testimony, that the remarks of "G. W. C." respecting his intellectual and moral character, have received no coloring from the ardent feelings of youthful friendship. They rather fall short of the truth, than transcend it.

☞ The reader is referred to the advertisement in to-day's paper, respecting the establishment of a Classical Academy in this city.

The Election in this county for Senator and members of the House of Representatives of the State Legislature, commenced on Monday last, and will terminate to-day. We shall give the result in our next.

CHOLERA—INTEMPERANCE.

We have already, on several occasions, adverted to this subject, in this connexion, since the appearance of the late epidemic disease in this region. We perceive with regret,—a regret which we trust is experienced in some degree, by every true friend of Temperance and the best interests of society,—that a most erroneous impression has gone abroad throughout the community, respecting the exemption from Cholera of persons of intemperate habits, during its ravages in this city and the surrounding country. We say, the impression is *erroneous;* and the assertion is not a gratuitous one; it can be abundantly sustained by facts. As might have been expected, the enemies of the Temperance reform, which has done so much to bless our land and the world, seem to have caught at this sentiment with avidity, and are endeavoring, with a zeal worthy a better cause, to use it as a powerful, unanswerable argument against total abstinence, the fundamental principle of the Temperance reformation.

We think it important to the best interests of the community, that the truth on this subject should be known. It is not our design at present, to enter at length upon the discussion of this subject; but merely to state a few *facts* —and facts have been aptly called "*stubborn things*"—which have recently fallen under our own limited observation. We doubt not there are many others of a similar character, which might be adduced as barriers to the progress of this *new doctrine*, which, we entertain not the slightest doubt, is laying a broad foundation for an amount of sorrow and wretchedness, and degradation, both in this life and the life to come, which human language is utterly inadequate to describe.

The following are some of the facts on this subject to which we refer; others may be forthcoming on a future occasion. For the truth of them all we hold ourselves responsible. In citing them, we have not the slightest desire to cast odium on the memory of the dead, or to wound the feelings of any individual. We trust that a far different motive actuates us.

And first, we state on the authority of a highly respectable and successful physician, whose practice in the city during the prevalence of the Cholera was as extensive as that of any other member of the profession, that *more than a full proportion* of those who fell victims to the disease in the city, were persons of intemperate habits; while in the surrounding country, and specially in the neighboring towns, where his acquaintance is extensive, the proportion of deaths among the intemperate has been still greater than here. This statement is abundantly susceptible of proof from other sources, equally respectable. He stated, in addition, that when an intemperate person was attacked, his chance of recovery was greatly diminished on that account, so much so, that his experience compelled him to view the case as almost entirely hopeless.

Another fact we learn from several intelligent and respectable gentlemen who reside in the neighborhood where it occurred. In a section of this county, including three miles in circumference, there were *sixty* deaths, by Cholera. Of the males who died, (the cases of the females were not inquired into,) *every individual, white and colored, was in the habitual intemperate use of ardent spirit!*

Again. In an extract of a letter from a clergyman in Springfield, Ky. to the Editor of this paper, dated the 13th ult., we have the following statements: "The first class assailed were the intemperate. Some of the hardest drinkers were prostrated without any premonitory symptoms. Others resisted a short time, but soon fell an easy prey to this fell destroyer. The disease has not left a drunkard in Springfield—unless there should be some who have formed the habit since the Cholera began."

We are willing that these facts should speak for themselves. We do not assert that all the intemperate portion of the community have died, or that even all the besotted drunkards have fallen victims to the fearful epidemic.—For we have daily evidence, alas! that there are still many in our city, who have so little regard for the decencies of life or their own temporal and eternal interests, as to keep themselves constantly under the influence of the intoxicating poison. But let not such console themselves with the idea of an immunity from Cholera. They have, by Divine goodness, it is true, so far been preserved from death by Cholera; but on what do they found their hope that a much worse death does not await them? A death infinitely more awful and disgraceful—the death of the drunkard! That the late ill-advised prescription of some of our physicians, (who doubtless acted from upright motives,) will tend greatly,—nay, has already effected the dreadful result, in very many cases—to add to the list of this truly unfortunate class, no man who will observe what is going on around him, can for a moment doubt.

The American Quarterly Temperance Magazine.—This very able and judiciously conducted periodical is published by the Executive Committee of the New-York State Temperance Society. It contains 96 pages, octavo; and is furnished at $2 per year. The second number has just reached us. Its contents are as follows: I. Early History of Temperance Societies; 2. Who is bound to sign a Temperance Pledge? 3. Deficiencies of Temperance Societies; 4. Congressional Temperance Society; 5. Temperance Addresses; 6. New Publications; 7. Correspondence of the New-York State Temperance Society; 8. Progress of the Cause in other States.

The Fourth Annual Report of the New-York State Temperance Society lies on our table. It is an able document, of 96 pages. We have extracted from it an interesting article under the head of "Cholera Facts," which will be found on our last page.

The American National Preacher for July, is occupied with two sermons. The first is by the Rev. Robert H. Bishop D. D., President of Miami University, Oxford, Ohio. Subject: "Purification of the Sacred Ministry," founded on Malachi 3: 3, 4. The other is a sermon delivered in May last, in the city of New-York, at the ordination of Leonard Woods, jun., by his father, the Rev. Dr, Woods, professor in the Theological Seminary at Andover. The subject of this discourse is "Apostolic Preaching." The text is Acts, 20: 17-21 25-27.

Observer and Reporter.—We have inadvertently omitted to mention a recent improvement in this respectable journal, by its enlargement. It now appears on a *mammouth* sheet, semi-weekly, on the same terms as heretofore.

Union College, Schenectady, N. York.—The annual commencement of this institution took place on the 24th ult. The degree of A. B. was conferred in course on seventy young gentlemen.

Rutgers College.—This flourishing institution is located at New-Brunswick, N. Jersey. The annual commencement was held on the 17th ult. Number of graduates, twenty-two.

Extract of a letter from a gentleman in Danville, Ky. to his friend in Lexington, dated

Danville, July 30, 1833.

Dear Friend:—You will, no doubt, rejoice to hear that the cholera has entirely departed from our village and neighborhood. There has been no new case and no death for a week past. There has been less mortality here, in proportion to the population, than in the most of our towns. Almost every person has been more or less affected by the atmosphere; but the disease has been easily arrested, unless where great fatigue and exposure, or excessive imprudence had produced it. I know of no person who died of cholera whose death could not be distinctly traced either to previous sickness enfeebling their bodies and rendering them incapable of resisting the attack of a violent epidemic, or to great inattention to the state of the system and a neglect of the ordinary remedies, until the disease had attained full mastery over the vital parts. On the whole, we have great reason to feel grateful to God, who has visited us so lightly with his judgments; and I hope that here, as well as elsewhere, the salvation of souls may be the result of the destruction of bodies. We can only learn the meaning of God's dealings by the result; but we can pray that this visitation may not add to the bitter drops which neglected warnings and despised mercies distil into the cup of wrath, which the impenitent prepare for their future portion. The people in this region seem to have been somewhat awakened to a sense of the insecurity of life and the importance of a preparation for the eternal world. The meetings which have been recently held in different parts of the county, have been well attended and unusually solemn. The emptying of the earth of its inhabitants may be the means of filling up the numbers of the Redeemer's kingdom.

Very few of the inhabitants left our village during the prevalence of the disease, and there was a general activity and selfdenial manifested in waiting upon the sick, which was highly creditable. I have heard of no person, black or white, who suffered for neglect of attendance. Our physicians were all sick, so that there were scarcely ever more than two in a condition to attend to business at any one time —but they were untiring in their labors, and were very efficiently aided by some of the pious young men connected with the College, who spent their days and nights in attendance upon the sick. Such exigencies as this try men's characters severely, and we cannot wonder that some few act with discreditable selfishness and cowardice, from whom we would expect better things, and conduct more befitting the christian's hopes and professions; but it is gratifying to find so large a portion of christian courage and selfdenial in a small community.

Extract of a letter from a gentleman in Lebanon, Ky. to the Editor, dated

Lebanon 27th July, 1833.

Brother Coons!—The cholera is yet with us, but in a more mild form than at first. There have been no deaths for a week past. On its approach, it excited great alarm both in the town and country. More than one half of our citizens fled. Those who remained, as soon as the disease made its appearance, gave up all other pursuits, and devoted their time and property to afford relief to the sick and dying. So that I flatter myself there has not one in our town suffered for lack of attention. Our place did at one time appear a little like a forsaken village; because every shop and every store was shut, the people from the country were afraid to come to town, and very few were seen in our streets; but at the same time, a goodly number of our inhabitants were found in the rooms of the afflicted, administering to their wants. Since the commencement of the disease, counting the inhabitants of Lebanon alone, we have had about 50 cases said to be cholera, and 16 deaths,—8 whites and 8 blacks.

Our church has lost two of its members, old Fathers Hughes and brother Wm. Gibbs; so that upon the whole, we have abundant reason of gratitude to God who has chastised us with so fatherly a hand. Some neighbourhoods North and North West of us have suffered far more than we have, in proportion to their number. One family is said to have lost eleven, another six, and many three, four, and five; and in the county, the alarm is much greater than in town. Some of our young men have attended to families one, two, and three miles in the country, and without their attention they must have suffered. It is my settled opinion, that in all this the Lord is doing exactly right. I think I may say, I do know, I *see* great good growing out of this great natural evil. Some of our members who had lost much of their first love, while they have been watering others or brought to the borders of the grave, the Lord has watered their souls abundantly. In one part of our congregation there certainly is a very considerable excitement; some have expressed a hope in Christ, and others appear to be anxious to know the way of righteousness.

May the Lord Christ ride forth with his bow and with his crown, conquering and to conquer.
Yours affectionately, S. B. R.

For the Western Luminary.

HEALTH OF SOUTH HANOVER, IND.

At a meeting of the citizens of South Hanover, and the Students of College, on the 29th of July, 1833, the following preamble and resolutions were adopted.

Whereas it has pleased Almighty God, during the prevalence of that fearful disease with which our land has been visited, remarkably to preserve this village and college in a comparative state of health; and whereas not only gratitude to God for his goodness is our duty, but also the adoption of such measures as may under God, preserve to us the enjoyment of health, therefore,

Resolved, That the Hon. W. Dunn, Prof. Niles, Col. G. Briggs, Rev. T. H. Brown, and Mr. Daniel Lattimore, be a Board of Vigilance and Health, whose duty it shall be,

1. Immediately to cause to be removed all obstructions to the free passage of the water through our village, and every other nuisance which may be supposed to generate disease.

2. In case of the sudden attack of any disease, especially among the students, who have not their parents or other friends to attend to their wants, immediately to call in medical aid; and see that proper attention be paid to the sick; and

3. To draw up immediately an account of the present state of the health of the village, college, and neighborhood, and transmit a copy to the "Standard," "Cincinnati Journal," "Western Luminary," and "Indiana Republican," with a request to have it inserted in their papers; and from time to time to make such publication respecting the health of the place as they may deem proper.

4. Resolved, That in case of the incurment of expense in the carrying any of the above resolutions into execution, the citizens of the village pledge themselves to each other to aid in meeting such expense.

In compliance with the third specification of duty in the above resolutions, the Board would submit the following statement.

About two weeks since, we have reason to believe the spasmodic cholera appeared in this place, under a truly alarming aspect. One of the students of college, a young gentleman from Lunenburg Co. Va., complained in the morning of a slight indisposition; yet so slight as not to induce a suspicion of the approach of Cholera. About 10 o'clock, A. M. he was seized with violent cramps, or spasms, from which, neither the offices of kindness, nor the unremitting attentions of our physician, could give relief. After a few hours suffering, exhibiting all that is dreadful in this dreadful disease, he sunk into the collapse state, and about 6 o'clock, P. M., expired.

This has been the only case which has not yielded readily to early medical treatment: and the only one which has been, at all, alarming. During the last two weeks, the Board are of opinion that the influence of the epidemic has been perceptible in several cases of premonitory complaint, and in two cases of strongly marked *cholera;* yet the prompt and devoted attentions of our physician, with the kind offices of friends and neighbors, have been blessed by a gracious Providence to the recovery of all who have been indisposed since the melancholy case of Mr. Goodwin. In this, the disease was so obstinate, its attack so unsuspected, and its progress from one stage to another so rapid, as to baffle all attempts at relief. By way of caution to others, the Board feel it their duty to state, that, in their opinion, which is corroborated by the opinion of their physician, the peculiar virulence of this case is to be, in some degree, ascribed to the too free indulgence in the use of fruit, from which we would affectionately urge our citizens to abstain.

Bearing grateful testimony to the goodness of God, who has, thus far, remarkably preserved the citizens of this village, and the students of college, the Board would state, in conclusion, that the health of the village and the college is, at this time, uninterrupted. All who have been sick are so far restored as to resume their ordinary pursuits, with the exception of three, who are fast recovering. The few students who left, at the first appearance of the disease, are returning, and the ordinary duties of the college have been continued; and humbly confiding in the protection of Providence, we are of opinion that a residence at this place is as safe as in any part of the western country, and that those who have left, and have not returned, may safely do so.

Williamson Dunn, M. A. H. Niles, Geo. Briggs, T. H. Brown, Danl. Lattimore. } Board of Health.

M. A. H. Niles, Secretary.
South Hanover, July 29, 1833.

FOREIGN NEWS.

From London papers to the 7th of June.

In the British House of Commons, the discussion of the Slave question was resumed on the 3d of June. Mr. O'Connell opened the debate with a spirited speech in favor of immediate emancipation. Lord Sandon moved as an amendment of the plan of ministers, that a sum of £20,000,000 be given, and a further sum of £10,000,000 be loaned to the West India proprietors, but no vote was taken on this amendment. The first resolution of Mr. Stanley, which declares it expedient to adopt measures for *the immediate and effectual abolition of slavery in the colonies*, was adopted without a division.

In the British House of Lords, on the 3d of June, ministers were left in a minority of 20. The Duke of Wellington had brought forward a motion for an address to the King, calling on his Majesty to enforce a strict neutrality in relation to Portugal, and charging the ministers with pursuing a course most injurious to the country. After a long debate, the motion was carried, Contents 88, Non-Contents 68. Majority against the ministers, 20. This result produced a strong sensation, and ministers tendered their resignations, which were refused by the King, who returned the Lords the following laconic reply:

"My Lords: I have already taken all such measures as appeared to me to be necessary for maintaining that neutrality which I had determined on in the contest now carrying on in Portugal. William Rex.

In the House of Commons, on the 6th of June, with a view to counteract the effects of the proceedings in the House of Lords, Col. Davis moved, "That a humble address be presented to his Majesty, expressing the regret of that House at the protracted hostilities in Portugal, and at the same time thanking his Majesty for the judicious policy which he had pursued with respect to the affairs of that country." Upon taking the question, the vote was for the motion 361, against it, 98—majority in favor of the motion 263.

There have been some popular disturbances in the German States, but they have been as usual suppressed by the troops.

There is nothing important from Portugal.

The rebellion in Bosnia, Servia, and Albania, was in successful progress.

There were some rumors of an intended insurrection in Sardinia.

ITALY.

A letter from Chamberry, dated the 20th May, says: "An order of the day has been posted up at all the military stations announcing the existence of a plot for a general insurrection throughout Piedmont, and a republican conspiracy at Avignon, Lyons and Grenoble. It is also rumored that the Polish refugees who have emigrated into Switzerland, were to support the commotion, and that Chamberry was to be the centre of a revolutionary government, which was to act simultaneously on the Sardinian States, France, and the French parts of Switzerland. All letters, journals, and books are intercepted on their entrance into Sardinia.

The Piedmont Gazette announces that the differences which had arisen between the government of Sardinia and the Regency of Tunis, have been brought to a conclusion by the energetic demonstrations of the ships sent by the King of Sardinia.

TURKEY.

A telegraphic despatch from Toulon has announced that, on the 9th of May, the Viceroy of Egypt sent orders to Ibrahim Pacha to retire immediately, with all his army, behind the Taurus.

A letter of the 15th of May, from Semlin, states that the revolt against the authority of the Sultan in Albania and Bosnia has become general. The Ottoman troops have been driven from all the places they occupied in Bosnia, and all the Turkish functionaries have been deprived of their employments. The Servians, from Vidin to Nissa, unanimously refuse to pay the taxes. The Greeks of the districts of Verevia and Greneva are also in open rebellion against the Grand Seignor's government.

GERMANY.

London, June 7.—The governments of Germany seem to be thrown again into another fit of that alarm which the tyrannical decrees of the Diet last year were intended to remove or quiet. Prussia has prohibited her youth from frequenting any universities but her own, without a special license, and has recalled those students who have already commenced their studies at such foreign establishments. Even a special license cannot be given to imbibe knowledge at three of these German institutions—Erlangen, Heidelberg, and Wurtzburg —which are actually placed under the ban of the Prussian government.

The motive assigned for this extraordinary measure is the last tumult at Frankfort, which is described as the work of the students from the neighboring universities. This being the case, the natural remedy for such an evil, or the best mode of the preventing its recurrence, would have been to have watched the machinations of those college conspirators, and not to have occupied the *free* and imperial city of Frankfort with Austrian and Prussian troops.

The King of Bavaria, who was formerly a great professor of liberal doctrines, has likewise taken the alarm as well as his more despotic brother of Prussia.

These are but partial disturbances, they do not agitate the mass of the German people, and can easily be suppressed by the troops of the Confederation; but the feeling of dissatisfaction and the desire of change, in which they originate are spreading fast over the most enlightened parts of Germany, and must in time acquire streagth sufficient to impose respect on the armed hordes of arbitrary sovereigns.

P. S. London papers to June 14th are received just as our paper is going to press. The only important items are the following:—

The Marquis of Palmetta had returned to Oporto, and had inspired Don Pedro with fresh hopes. An advance of his troops was confidently expected.

The British ministry are carrying their plan of Abolition of Slavery through the House of Commons without material alterations. The sum fixed upon as compensation to the planters, however, has been increased from £15,000,000 to £20,000,000.—*N. Y. Obs. July 27.*

MARRIED—In Hendricks county, Indiana, on the 25th of July, by the Rev. Mr. Lowry, Mr. Samuel A. King, Printer, to Miss Nancy Miller, both of that county.

OBITUARY.

Communicated.

DIED—On the 2d inst. at the residence of his father, Rev. N. H Hall, Samuel E. Hall, in the 22d year of his age.

Amid the varied afflictive dispensations of an all wise Providence, with which this city, and the surrounding country have been visited, for the last few weeks, none has appeared more mysterous, and inscrutible than the death of the deceased. He was just on the threshold of life, endowed naturally with a high order of talents, having the most ardent piety, and devoted zeal, and promising in every way, to be an ornament and honour to the church and to society at large. He became hopefully pious during the revival in this city in 1828. Soon after, he united himself to the Presbyterian church. After prayerful consideration, he came to the conclusion to devote the remainder of his life to the interests of religion, and commenced a course of study preparatory to the Gospel ministry. At the time of his decease, he had completed his collegiate course, and was about entering on his theological studies; when, as the expectations of his friends were high, and hope seemed smiling upon him, in the prime and full vigor of youth, death pursued, and bore off his victim, to a brighter and better world. The disease which terminated his existence was malignant bilious fever; and notwithstanding its enervating effects, his christian exercises were uninterrupted. He often, during the progress of his disease, spoke to his friends, and assured them of his entire preparation for death, and gave the fullest evidence that his departure was triumphant. His private character exhibited the most blameless conduct, and he carried a spirit of piety and a hallowed influence with him throughout all the ordinary duties of life. As a sabbath school teacher he was devoted and laborious, having been engaged in this employment for the last several years. At the time of his decease, he was superintendant of a flourishing sabbath school in the neighbourhood of his father's residence. He possessed in an eminent degree, all those high sensibilities of mind, and warm feelings of heart, which rendered him beloved and respected by all with whom he associated.

How often do we see a bright, pure, and elevated spirit placed here and there throughout society, like stars intended to illumine this lower hemisphere; and how often do we see relentless death assail such first, as though he was eager to deprive the world of the bright influence of their example, and to teach us that they are of too high and holy an order of beings, to be trammeled by a frail clayey tabernacle. But the deceased counted it far better to be with Christ, if such was the will of his eternal Father, than to suffer the toils, the conflicts and afflictions of this present life. His christian friends should recollect, that although his place is now vacant in the earthly sanctuary, and although his voice is no longer heard imparting comfort to the heart of the christian, and admonition to the careless and indifferent, his golden harp is strung to the praises of his Creator, his bright spirit exults with delight before the throne of the eternal King, and his voice is now mingled with the bright seraphim in singing the wonders of redeeming love. But the feelings of nature cannot be suppressed, and we cannot but feel the appropriate sentiment of the poet,

Affliction's *semblance* weeps o'er his tomb,
Affliction's *self*, deplores his youthful doom.

G. W. C.

In this City, on Thursday last, Mrs. Eliza Morton, wife of Mr. Wm. R. Morton, and grand daughter of the late John Bradford.

At his residence in the vicinity of Danville, Ky. Rev. Mr. M'Millan, pastor of the Episcopal Church in that place.

☞ Communications, advertisements, or orders for job work left at the office, or at Mr. A. T. Skillman's Book store, will be promptly attended to.

The advantages of advertising in the Luminary, on account of its extensive subscription list, are equal, if not superior to those offered by any other paper in the west.

Lexington Classical Academy.

G. W. COONS & J. T. MUDGE

HAVING become associated in conducting this institution, (heretofore under the management of J. D. Dawson and J. T. Mudge,) would respectfully announce to the public, that the institution having undergone an entire reorganization, they are prepared to impart a thorough English and Preparatory Collegiate course of education. J. T. Mudge having been engaged for the last few years in teaching Penmanship, will give special attention to the pupils in that branch.

The Rev. J. F. Coons will regularly visit the school; and should the increase of scholars justify it, will spend a portion of each day in imparting instruction in some of the higher branches.

TERMS PER QUARTER OF TWELVE WEEKS.

Latin and Greek languages, and higher branches of Mathematics, -	$6 00
English Grammar, Geography, Composition, Arithmetic, and the other branches usually taught in a thorough English course, - - - -	5 00
Reading, Orthography, and Penmanship,	4 00

Special attention will be paid to the moral deportment of the pupils. The discipline will be strict, but mild and affectionate.

The school is taught in the house formerly occupied as a residence by Mr. E. H. Drake, on Main street. The rooms are spacious and convenient, and the large and smaller pupils are taught in separate apartments.

Lexington, Aug. 7, 1833. 4-tf

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this institution will commence, as usual, on the 1st Monday of November, and terminate on the 1st Saturday in March. The courses are—

Anatomy and Surgery, by Dr. Dudley.
Institutes of Medicine and Clinical Practice, by Dr. Caldwell.
Theory and Practice of Physic, by Dr. Cook.
Obstetrics and Diseases of Women and Children, by Dr. Richardson.
Materia Medica and Medical Botany, by Dr. Short.
Chemistry and Pharmacy, by Dr. Yandell.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted. The fees to the entire course, with matriculation and the use of the Library, amount to $110. The graduation fee is $20.

The cholera having left it, Lexington now enjoys its ordinary health.

By order of the Faculty,
C. W. SHORT, M. D., *Dean.*
July 31, 1833. 3-3m

John M. Hewett,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,
Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞ The above articles will be sold low for cash, wholesale or retail.

July 31, 1833. 3-tf

Young Ladies' Education.

THE regular exercises in VAN DOREN'S COLLEGIATE INSTITUTE for Young LADIES, will be resumed on Monday, the 12th of August.

Principals. { ISAAC VAN DOREN. LUTHER H. VAN DOREN.

Lexington, July 31, 1833. 3-3w

South Hanover College.

THE corporation of the above institution, desirous of obtaining a suitable person to take charge of their boarding house and farm, would, in this way, give public notice that proposals will be received for that purpose until the fifteenth of September next.

As no individual would wish to engage without visiting the place and examining the premises, it will be sufficient here to state that the boarding house is a large, convenient brick building, ready furnished, and that the farm consists of upwards of one hundred and fifty acres, thirty or forty of which will be ready for cultivation next spring. The entire profits of both farm and boarding house will be given to the Steward upon such conditions as may be mutually agreed upon by the parties.

By order of the Exec. Com. B. T. H. C.
JAMES BLYTHE, JOHN FINLEY CROW, } *Committee.*

P. S.—None need apply without testimonials of a fair moral and religious character.—Possession will be given by the 15th of October. It need hardly be added that a practical acquaintance with keeping a public house, and also with farming, will be necessary to success.

South Hanover, July 13, 1833.

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Rose and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*
July 21.—2by *For the Lex. Depository.*

New Drug and Chemical STORE.

GEORGE W. NORTON,
WHOLESALE & RETAIL DRUGGIST,
Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞ All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞ Medicines delivered at all hours of the night.

June 5, 1833.—43-tf.

WESTERN LUMINARY.

PROSPECTUS OF VOLUME TEN.

THE subscribers having purchased the establishment of the "Western Luminary," would earnestly and respectfully appeal to the former friends of the paper, and the Christian public of the West generally, for their co-operation in sustaining and extending its circulation.

The character of the Luminary is already extensively known. On this point it will be necessary only to say, that it will continue to pursue the same general course which has hitherto received the extensive approbation of its subscribers. There will be no departure from the principles which have uniformly characterised the publication. The same editor,—Rev. John F. Coons,—who has had charge of the paper for the last two years, will still continue to act in that capacity.

While our paper is designed to be occupied chiefly in the diffusion of sound theological knowledge, and the extensive dissemination of religious intelligence, it will also contain a secular summary of the most important events of this busy and enterprizing age, the latest foreign news, poetry, miscellany, and general literature.

The Western Luminary is the oldest religious periodical west of the Alleghanies. It is now just commencing the *tenth* year of its existence. Thus far it has met with the general approbation of its supporters. It shall be the object of its present proprietors to merit a continuance of that approbation. It is unnecessary, at this enlightened period, to say any thing respecting the propriety of every Christian family enjoying the benefits of such a periodical. It must be at once obvious to every mind at all enlightened by human learning or the Divine teaching of the Spirit of God. To the enlightened Christian public we confidently appeal, for their aid in sustaining a publication which is entirely dependent on them for its support.

WILLIAM M. TODD,
THOS. T. SKILLMAN.

Lexington, July 18, 1833.

TERMS.

The Western Luminary is published once a week on a super-imperial sheet, and handsome type, at *Two Dollars* a year in advance; *Two Dollars and fifty cents* at the end of six months, or *Three Dollars* at the close of the year.

Any person procuring five new subscribers, and paying for them in advance, shall receive a sixth copy gratis.

Book and Job Printing,
NEATLY EXECUTED AT THIS OFFICE.

From the (Boston) Juvenile Rambler.

THE BLIND BOY.

The following beautiful lines were written by a gentleman in this city, and spoken by one of the pupils of the New-England institution for the Blind, at its late exhibition. They are taken, *by permission*, from a little book called "the Harbinger," published by Messrs. Carter & Hendee, and sold at the Ladies Fair, for the benefit of the Institution:—

The bird that never tried his wing,
Can blithely hop and sweetly sing;
Though prison'd in a narrow cage,
Till his bright feathers droop with age.
So I, while never blest with sight,
Shut out from heaven's surrounding light,
Life's hours, and days, and years enjoy,
Though blind, a merry hearted boy.

That captive bird may never float
Through heaven, or pour his thrilling note
'Mid shady groves, by pleasant streams,
That sparkle in the soft moonbeams;
But he may gaily flutter round,
Within his prison's scanty bound,
And give his soul to song; for he
Ne'er longs to taste sweet liberty.

Oh! may I not as happy dwell
Within my unillumin'd cell?
May I not leap and sing and play,
And turn my constant night to day?
I never saw the sky, the sea;
The earth was never green to me;
Then why, oh! why should I repine,
For blessings that were never mine?

Think not that blindness makes me sad,
My thoughts, like yours, are often glad.
Parents I have, who love me well;
Their diff'rent voices I can tell.
Though far and absent, I can hear,
In dreams, their music meet my ear.
Is there a star so dear above,
As the low voice of one you love?

I never saw my father's face,
Yet on his forehead when I place
My hand, and feel the wrinkles there,
Left less by time than anxious care,
I fear the world has sights of wo,
To knit the brows of manhood so.
I sit upon my father's knee;—
He'd love me less if I could see.

I never saw my mother smile;
Her gentle tones my heart beguile;
They fall, like distant melody,
They are so mild and sweet to me.
She murmurs not—my mother dear!
Though sometimes I have kiss'd the tear
From her soft cheek, to tell the joy
One smiling word would give her boy.

Right merry was I every day!
Fearless to run about and play
With sisters, brothers, friends and all,
To answer to their sudden call,
To join the ring, to speed the chase,
To find each playmate's hiding place,
And pass my hand across his brow,
To tell him—I could do it now!

Yet, though delightful flew the hours,
So pass'd in childhood's peaceful bowers,
When all were gone to school but I,
I us'd to sit at home and sigh;
And though I never long'd to view
The earth so green, the sky so blue,
I thought I'd give the world to look
Along the pages of a book.

Now, since I've learn'd to read and write,
My heart is fill'd with new delight.
And music too; can there be found
A sight so beautiful as sound!
Tell me, kind friends, in one short word,
Am I not like that captive bird!
I live in song, in peace and joy,
Though blind, a merry-hearted boy!

DR. NOAH WEBSTER'S REVISED EDITION OF THE BIBLE.

We have an utter abomination for all mutations in the text of Scripture. If it were perfectly evident that some material error had been made in the translation of a passage, it might be an apology for correcting it. But if we understand the object of Dr. Webster, it is merely to substitute modern phraseology and more pure grammar, for a more antiquated style, and to expurgate or gloss over certain exceptionable expressions. This appears to be taking liberties with the Sacred volume to little purpose. Indeed we are not aware of any thing, that could be altered in phraseology or idiom for the better. We read the Scriptures with a veneration that could not be enhanced by any modification of its primitive phraseology. To attempt to dress up its sentiment in a modern style, would be like attempting to add modern drapery to the masterpieces of ancient sculpture. How inappropriate would it be to attempt to decorate, with a modern head-dress or cloak, that matchless specimen of statuary, the Apollo Belvidere in the Vatican, or the Venus de' Medici in Florence!—*Boston Centinel.*

THE BIBLE IN ALGIERS.—I have engaged a German Jay in my service; and with him have attended the market-place regularly every morning, from eight to ten o'clock, (unless prevented by the weather,) in order to find purchasers for my Bibles. On the market being closed, the lad goes about the town, looking out for customers who may be desirous of obtaining the word of God; and thus an opportunity has frequently been afforded of entering into conversation both with the Jews and Mahommedans.

The Lord has been mercifully pleased to cause my visit to this place not to be wholly in vain. I have sold 175 Bibles, and 100 Testaments, in the Hebrew, Arabic, French, Italian, Spanish, and German languages; for which I have received the sum of 611*fr.* One hundred and four copies have been issued gratuitously.

In the kingdom of Algiers alone, it is computed that the number of Jews resident in it are 30,000; and few of them possess the word of God. If, however, they once become possessed of the word of life and salvation, there is reason to suppose that the truth will sooner penetrate into their hearts than into those of their brethren in Europe; as the latter care little about the word of God, whereas the former are anxious to obtain it. In fact, not a day passes without inquiries being made as to the likelihood of my soon receiving Hebrew Bibles.

Many of the Arabic Bibles have been sold to the Moors here: the Italian Bibles were purchased by Italians: but the Spaniards were particularly glad to obtain the New Testament in their language.—*A Missionary at Algiers.*

JEWS IN ENGLAND.—The spirit which the introduction of a bill in their favour in the House of Commons, has awakened in that body and throughout the United Kingdom, is one of many instances, that barbarous and selfish maxims and legislations are every where among civilized men giving way to a more enlightened course of policy. For centuries the Jews have in most countries of Europe, been a most proscribed people, the very vices with which they are charged are to be traced principally to this cause. Remove their disabilities; place them, as we have done in the United States, on a par with other citizens of the commonwealth, and they will faithfully discharge elsewhere, as they have done here, the duties which arise from their change in circumstances—*Cour. & Enq.*

THE FEMALE CHARACTER IN CEYLON.—At a late missionary meeting the Rev. J. Roberts, late missionary in Ceylon, remarked that he could not give a more *vivid* picture of the condition of females there, than by reading some extracts from their sacred books.

"Women ought to have the affection of a mother the obedience of a slave, the beauty of the flowerborn goddess, and the patience of the earth.—These qualities ought to belong to a woman, in reference to her husband." "The gifts of the gods, the hearts of women, the cunning of him who wore the Thulisee bead, the waters of the unknown dark ocean, and the issue of the black caldron, no one can ascertain." "If one woman speak the whole earth will shake—if two women speak the sea will dry up—and if many speak what will become of the world?" (Great laughter.) "Though you should see the fig-tree blossom, or the scarce white crow, or the fish of the boisterous ocean with feet, O fools! can ever the gods adorned with fragrant flowers, discern what is in woman's heart?" "A woman is to eat after her husband has done; when he is in a deep sleep she is to lie down by his side, and rise up before him." "The feminine qualities are four; shame, ignorance, fear, impurity." "She is truly a woman, who has especially learned to obey her husband. Though her lord be angry, she is serene, and shows no distress." "All women are ignorant." Such was the Eastern mode of estimating the character of women, and it should be remembered that this estimate was enforced under the authority of religion.

Sunday-schools.—For the reflections we have given to these interests, we are satisfied that the course which the pastors of churches take has an important connexion with their prosperity. If the minister manifests suitable interest in their behalf, in adverting to them often, and frequently visiting them, and talking to the children, the influence will be almost as apparent as a shower on the withered grass. The children, the teachers, and superintendent, all feel these visits. We all of us like some attention occasionally, young or old; and if it is refused, we feel the neglect. So those engaged in these schools, if they are only noticed by the pastor once in a great while, they indulge in discouragement, and conclude the man in whom they place confidence deems them of little importance; and almost begin to think so themselves, and drag along in their duties without energy or pleasure. But if the presence of the minister is often seen in the school, and its interests commended in prayer, and adverted to in his sermons, they feel their own hearts refreshed, and engage in their labours with new ardour.—*N. Y. Bap. Reg.*

The Rev. Samuel Bacon, whose life fell a sacrifice to his benevolent efforts to establish the American colony on the coast of Africa, was a most ardent friend of Sunday-schools, and a most faithful and devoted labourer in this field of benevolence. On the 7th of August, 1817, there was established in York, Pennsylvania, where he then resided, a Sunday-school Society for the county, and on the 17th, a school was opened in the village with twenty-six scholars. In less than two years from that time, there were thirty-three schools, employing about 220 teachers, and containing 2,200 scholars, within the county. These schools, with a few exceptions, were all the fruits of Mr. Bacon's personal exertions, and owed much of their success and the interest which they held in the public mind, to his efficient superintendence." Some men accomplish more in a few months than others of superior talents, and perhaps equal piety, are able to do in their whole lives.—*Note to Henshaw's Sermon.*

BEHOLD HE PRAYETH.—Religion is the *same* every where. It makes man a *new creature.* Wherever its purifying influence is felt, 'old things pass away and all things become new.' It makes the good neighbor, the kind parent, the obedient child, the affectionate companion, a *better* neighbor, a *kinder* parent, a *more obedient* child, and a *more affectionate* companian. It sanctifies all that was amiable and makes it more lovely, and supplies many things, which the mere moral man, however unexceptionable his life may have been, did not possess. These are some of the invariable characteristics of genuine religion. They are not always found to exist in different individuals with the same degree of distinctness. For example, when religion takes possession of the heart that has been debased and enslaved by the *grosser vices,* the change is usually more apparent, and its characteristics more distinct, than when a heart unpolluted by the grosser vices, surrenders to its power. But among the various marks of genuine repentance, the one commonly exhibited first, is that of *prayer.* Paul is no sooner brought to the feet of Jesus, than, 'behold he prayeth.'—*S. S. Instructor.*

PATRONS AND CUSTOMERS.

The following just and amusing distinction between the *patrons* and *customers* of a public journal is made by the New York Mirror. Every publisher will acknowledge its correctness. We have heard some ludicrous anecdotes of the former description of newspaper support. It is not a rare occurrence for those who have *patronized* a publication for a dozen years without its having cost them the first cent, to take it as a serious affront, if perchance. they are called upon to "settle up," and to threaten the withdrawal of their patronage! "Patrons," says the Mirror, "may aid in the starting of a paper; but customers must sustain it. Patrons are a vacillating description of people, who are constantly changing their *support* from one journal to another—customers are solid, steady friends, whom you find on your subscription list year after year, always with the word 'paid' after their names, and who never think of discontinuing their paper while they can afford to take it. Patrons send you uncurrent notes and *forget* to pay the postage—customers enclose good bills, and their letters are always post paid. Patrons will stop their subscriptions on the slightest provocation—customers will stick to you like wax. Patrons will expect you to open your columns to any communication they may send you—customers will expect you to be governed by your own judgment in all such matters. Patrons will quarrel with you for advocating or opposing any measure in which they may happen to be interested—customers will respect you for pursuing an independent course. The one class is a prop to the literature of the land. The other a mere *ignis fatuus,* which leads the unwary proprietors into difficulties and leaves him there."

Temperance.

From the Connecticut Observer.

THE DEATH SONG OF THE DRUNKARD.

The sparkling cup! the glittering cup!
Oh, who will drink it's sweetness up!
It will paint the cheek, with the hue of health,
It will fill the purse, with the dream of wealth,
It will heal the wounds, of Affliction's rod,
And drown the voice of an angry God,
'Till every sorrow shall vanish away,
From the light of its rapture-beaming ray.

If it cannot give you an endless breath,
It will banish at least, all thought of death,
If it shuts you out from a Heaven of bliss,
It can make a heaven of a world like this:
Drink, 'till the joy of Earth hath fled,
Drink, 'till the life of the soul be dead,
Drink, 'till the channel of love is dry,
Drink, while you live,—drink till you die.

They have called the wine-cup's sparkling flow,
But the smiling herald of bitter woe;
They say, though its beauty be rich and rare,
Yet the arrows of Death are sharpened there;
They say, that it fills the eye with tears,
And bows down the head like a hundred years,
That it hangs out its banner from poisonous caves,
Or the vapor that hovers o'er hidden graves.

They lie; I have drank 'till my friends all fled,
And I, the destroyer, am not dead;
Not dead, though dark is my soul's eclipse,
The breath of my life lingers yet on my lips,
Though my manly beauty hath vanished away,
And my dim spirit reels on its downward way,
I can look up, and read on a frowning sky,
The words of the tempter "Thou shalt not die."

Oh! where are my children! they meet me no more,
With the bright smiles and glances that cheered me before,
There are tears in the eye, and shame on the brow,
And they coldly pass by when they look on me now.
My wife! where is she! I can never forget,
Though the sun of her beauty in darkness has set,
She drank not of this cup of trembling, and fear,
And yet, *she* is dead, and I am still here.

Give me the cup! I stand alone,
And the light of my soul is dimm'd, and gone,
The pulse at my heart is feeble, and slow,
And the words that I utter, are broken and low;
Give me the cup! the finger of scorn,
May point at my step, as I wonder on,
Let them laugh, let them jeer, let them scorn, as they will,
Give me the cup! I'll be happy still.

J. L. R.

TEMPERANCE IN KENTUCKY.

Extracts from letters of the Rev. Dr. Blackburn to the Editor of the Cincinnati Journal.

Versailles, Ky, May 16, 1833.

In our towns and villages, the houses which circulate this poison, are in the proportion of one to every 100 or 150 souls, and they tax the community instead of the 10 dollars they pay for license, 200 dollars. Our temperance measures are shedding light on those subjects, and producing healthy action in society. A combined effort will shortly clear the state of those nuisances. Societies are forming daily, and concert is giving life to those languishing. Males and females of the first talent and rank in society are rapidly uniting with the temperance cause. I have just finished a circuit in the counties bordering on the River and near your city, and though it has been viewed as an unpromising part of our state, my labor has not been useless. In Harrison county, two societies had existed for some time, one at Mt. Pleasant of 130 members; one at Cynthiana, more feeble, of 100. After I had in several addresses showed the necessity of temperance measures, and the importance of combined operation, 51 joined Mt. Pleasant, and 59 Cynthiana, and a laudable zeal seemed to prevail at both places. The subject was also agitated at Leesburgh, and about a dozen adopted a constitution. At such little villages they have little instruction from means of grace, and the liberal use of whiskey degrades and paralyzes society. In the adjoining county of Pendleton, where they have a population of 3,865, they have only one small house in the county erected for divine worship; a few school-houses are occasionally used for that purpose; and of common schools, there are not above twelve, with an average of twenty scholars each. The town of Falmouth has an appearance of decay—has a population of about 150. The state of morals is low; it contains two taverns, one grocery, and three stores. Five of these houses furnish spirits for a population of 150—one for every 30 souls. They have a Temperance society consisting of 53 members; but from apathy, or objections of the principal men, or the want of instruction respecting temperance measures, not much could be done at the present, to increase their numbers—they even seemed disinclined to hear. A different state of feeling prevailed at Newport and Covington—though the subject of temperance had been but little agitated, yet after a few addresses 140 signed a constitution in Newport, and about 42 in Covington, notwithstanding the houses for selling ardent spirits in these towns are nearly in the proportion of one for each 100 souls, and the proportion of such houses in the county, including still-houses, would be nearly as one to 160 souls.

It is a cheering fact, that a large factory establishing in Newport, is on the plan of temperance, many of its hands are on the lists of the Temperance Society, and several of late have become professors of religion; while it will greatly add to the wealth of the place, it will give tone to the healthy action of society. While in that region, I made an address in the 3d church in your city, and added 154 to your temperance members. But in passing to church, I was much struck with the boldness of the traffic in liquid poison, when I saw it unblushingly advertised in large capitals on the outside of the house fronting the public street. Would the owner have seriously considered that he was inviting the incautious to buy what would murder their bodies, beggar their families, ruin their peace, destroy their property, banish the admonitions of the Holy Ghost, and finally lodge their souls in hell, could he have done it knowingly and been innocent? Could he satisfy his conscience by saying I have a family to support, and want *money?* Ought not the police of the city to check such acts of declared murder? I passed through Boon, Gallatin, and Owen, and in these counties the cause of temperance is making progress. The particulars I must reserve for a future hour.

July 1, 1833.

But should it be true, that in some cases, brandy might be safely used by a skilful physician, is it prudent to prescribe it to a public, when an unnatural taste has been created for it? A long and fallacious use of it, has created for it almost frantic admirers—many of whom by the temperance reform were recovering their senses, and had nearly become restored to security by total abstinence; but they will now seize the opportunity of using the dangerous poison, and sink back to be numbered amongst the 25,000 drunkards of Kentucky; they, under such presumption, in all probability, will silence the dictates of their consciences, till they are awakened by the horrors of the eternal world. Since the prescription has been made by a respectable physician of Lexington, there has been more brandy drank, more drunkards encouraged, more temperance members seduced, and more ample ground laid for the ravages of the cholera, than had been for twelve months preceding. No public document has ever been received in the state with greater applause than this prescription. It changed the drunkard's countenance, haggard with the dread of the cholera, into the smile of hope, and turned him like a beast again to the bar-room, though he had often to walk amongst his dead companions. One in this neighborhood was so anxious to use the Doctor's prescription *freely,* that it laid him up in the corner of his cabin, on a bundle of old rags, and kept him so safe, that he was insensible to the groans of his wife, dying in the agonies of the cholera, or his own danger, while one of his drunken companions laid, a corpse, stretched in his yard. His medicine, however, operated sufficiently by the following day, to send his soul to the bar of an angry God. This fatal prescription, is truly an anti-temperance measure, and has brought around it almost as many plaudits, and as much eulogy as the anti-temperance letters of Petton, the man whom the eastern drunkards delight to honor,—the Rev. Mr. Pelton, (I blush at the epithet,) 'the only sensible clergyman in the State.' If such barriers are thrown in the way of temperance, it will test the sincerity of the friends of the cause and open their eyes more fully on the fatal tendency of ardent spirits, in ruining the bodies and souls of men, in blasting the best interests of society, or checking the progress of the gospel, and in sending impenitent sinners to hell. It is now pretty clearly understood, that regions of distillation and places of drinking, invite the cholera. On the N. W. side of Bourbon county, in this state, in my inquiries last winter, I found in a district of not more than seven miles long, and two miles wide, thirty distilleries; one made 500 barrels per annum; some 300, and some 250, &c. The amount made in that district was about 4000 barrels per annum. It was in one of these still-houses the cholera first broke out, and raged until it had nearly killed every drunkard around it, and then spread out into the country. One of the drunkards, was found lying dead on the woodpile near the still-house; and yet the poison of these noxious establishments must be held in requisition, and used for the cure of the very disease it seems calculated to produce.

Yours respectfully,

G. BLACKBURN, A. K. T. S.

Temperance in Frankfort, Ky.—Extract from the fifth annual report of the Franklin county (Ky.) Temperance Society, read at the annual meeting held in Frankfort, July 4th, 1833.

The first anniversary of this Society was held on the 4th of July, 1829, at which time 73 members were reported; the second on the 4th of July, 1830, at which time 279 members were reported; the fourth on the 4th of July, 1832, at which time 320 members were reported. This is the fifth anniversary and at this time the Society numbers 407 members, of whom 87 were added during the past year. The other Temperance Societies in this town have also prospered; their numbers are as follows: Frankfort Temperance Society, 55 members; the Frankfort Juvenile Temperance Society, 110 members, the Frankfort Temperance Society for colored persons, 255 members. Thus it appears that the whole number of persons pledged to the principle of entire abstinence in this town and vicinity, after deducting largely in consequence of some persons being members of two societies, is not less than 800. Of this number seven had been habitual or occasional drunkards, who have happily been saved from ruin by the instrumentality of the various Temperance Societies in this place, viz: two by this Society and five by the Society of colored persons.

CHOLERA FACTS.

1. Soon after the commencement of the epidemic, a gentleman was seen by his friend calling for brandy at one of our hotels. He inquired if he was not afraid to drink, these times, "No," said the other, "a man that drinks one glass in other seasons ought to drink two now; and immediately called out, "landlord give me another glass," which he also drank down.—This occurred at two o'clock, P. M. On the same evening this gentleman was taken with the disease, and before the next morning was dead.

2. An industrious mechanic who had been drinking a little every day by advice, to keep off the cholera, though previously a sober man, in less than a month contracted such a fondness for ardent spirits, that its effects upon his health became apparent, and to the remonstrances of his family he replied, that it was only the preventure of the cholera. The disease overtook him, however, and though extremely violent, was subdued; and after reviving from a collapse, repeatedly asked for brandy, which being strictly forbidden by his physician, he contrived to procure a pint through a visitor who came to see him; and although previously on the recovery, considered out of danger, he took a drink, and placed the bottle under his head. Soon after he fell asleep, from which it was impossible to wake him; and he died, not of cholera, but of rum.

3. A gentleman called on me with the premonitory symptoms, for which he had been drinking port wine very freely without relief. On my objecting to its use, he said that he had drunk more spirituous liquors since the cholera commenced than ever before, because he had been informed that it was a preventive. I attempted to show him the danger which would result if he continued drinking, now that the disease had evidently assailed him, but he declined following my advice, that he would let me know if he got worse. On that night he drank, at one grog-shop, seven glasses of brandy, because he felt worse; he staggered home, went to bed, and died next day of cholera, produced and rendered fatal by the use of port wine and brandy as a preventive.

4. In one grog-shop, during the prevalence of the disease, the following awful fatality occurred. The keeper of the shop, his wife, and a son, died within forty-eight hours, all of them intemperate. The shop was emptied and on the same day another family moved into it, and re-opened the grog shop. In a few days the proprietor, an intemperate man, sickened and died of the disease in a few hours, and a young woman living in the family also took the disease, and died in the hospital. Thus five deaths occurred in this little grog shop, every individual using ardent spirit as a preventive, and all died within a single fortnight. Strange as it may seem, with a knowledge of these facts, another rum-seller took the premises, thus twice emptied of its occupants by cholera and death, and, as I afterwards learned, lost two of his family before the disease left our city. How many more deaths occurred among the customers of his shop, who can tell?

5. Among the families whom I professionally attended in this city, are a number of individuals who habitually drank ardent spirit, though in their own opinion, and that of others moderately. Impressed as I was with the conviction of the danger of using alcohol in any quantity during the epidemic, on its commencement I called on them all, and urged upon them the absolute necessity of abandoning their accustomed drink. I succeeded in convincing all these, between thirty and forty, except two. These held out according to advice they had previously received, they must continue to take a little, and on no account diminish the usual quantity. All but these two abandoned at once and totally the use of all stimulating drinks by my advice. These two pursued the even tenor of their way; one of them died early in the disease, and the other was attacked and narrowly escaped with his life.—The rest without exception, escaped the disease, nor did they suffer a single premonitory symptom, though many of them were much afflicted with fearful apprehensions, and they were all under my constant observation.

6. A clergyman informed me that he lately attended the funeral of a husband and father, who died a drunkard. He learned from the family, that until last summer, this man was sober, temperate, and industrious. By mistaken Medical advice, in July last, he began to drink a little as a preventive of the disease.—He escaped the cholera, and attributing his preservation to the use of brandy, he continued its use until within a few months, it destroyed his health, and has now laid him in a drunkard's grave, while his wife and little ones have been thus ruined by rum, taken only as a medicine to prevent the disease. Alas! how many learned thus to drink, during the last summer, and learned it so well that they cannot now *unlearn* it!—*Fourth Annual Report of the New-York State Temperance Society.*

Of forty-four murders, in the United States, according to the testimony of those who prosecuted or conducted the defence of the murdered, or witnessed their trial, forty-three were committed by intemperate men, or upon intemperate men, or those who at the time of the murder were under the power of strong drink.—*Report of the American Temperance Society.*

As an evidence of the hurtful nature and tendency of ardent spirit, look at the following alarming facts.

1. *Three hundred thousand* persons in the U. States who were once sober, are now drunkards, and many of them poor, degraded, despised outcasts of society. The *use* of ardent spirit made them drunkards.

2. There are at least 150,000 paupers, two-thirds of whom were made so directly or indirectly by ardent spirit. The *use* of ardent spirit, either by themselves or others, made them poor.

3. There are 20,000 criminals in the United States shut up in penitentiaries, state prisons and jails, for their depredations upon community. Nine-tenths of these were drunkards. The *use* of ardent spirit made them criminals.

4. There are 30,000 persons who die annually in the United States, destroyed through the influence of strong drink. Every one of these was once a child, a youth, without the appetite for ardent spirit—as free from intemperance, and with as little thought of ever falling its victim as any one who reads these columns. And how were they ensnared and taken? By first drinking a little—perhaps in a teaspoon—then a little at a raising, a little at a training, a celebration of independence, or a social party.

HOW THEY POISON NEIGHBORS IN VERMONT.—We are assured by the Vermont Chronicle, that the following atrocious wickedness, is practiced in that state,

"Several persons in this vicinity are poisoning their neighbors for money. Though they well know the effects of the doses they administer—though they see those who take them sink, one after another, into disease and into the grave; though they well know that this pain, and languishment, and death, is produced by the poison which they deal out, yet they continue the practice—continue to deal out to those who, they have no doubt, will ere long die under its influence. They even pursue this course with the young, in disregard of the most earnest entreaties of mothers, who see the ruin that is going on in their families, and come, full of anguish, and beseech them to let their children live."

"Reader, what ought to be done?"

Extract of a letter dated Birmingham, (Eng.) Oct. 18, 1832:—The temperance society gains ground here daily. The practice of total abstinence from a bad and unnecessary custom, has an astonishing effect. I do not believe that there is one quarter the brandy drank amongst the gentlemen I associate with, (all much older than myself) that there was 12 months ago. It is entirely the result of reflection upon the subject. It is astonishing what ground is gained when people are brought to ask themselves, "is this practice necessary?" When they do that, they are in nine cases out of ten on the high road to conversion. I am persuaded that the principles of temperance, as inculcated by your society, will one day become universal. I firmly believe that nineteen twentieths of all the evils which afflict mankind, are caused immediately or remotely by drinking.

WHICH WAS MOST DEPRAVED?—A shameful instance of petty trading in rum is recorded by the Elizabethtown Journal of this morning. A 'person' in that place has been long in the habit of dealing out to a poor husband and father for a few paltry pence, the poisonous fluid, knowing that thereby a dependent family were deprived of bread. On a late Saturday night, the miserable victim appeared at the retailer's counter, without money, and received his customary dose *for a pair of his children's shoes*—a little worn! It was the last. In less than twenty-four hours the hapless drunkard was a lifeless corpse. The vender survives to *enjoy* the profits of his trade. Truly, 'the worst enemy of man is man.'—*Newark D. Adv.*

No proper place for it.—A law of Virginia allows the retailing of spirituous liquors at "proper places," in the different counties. In one of the counties the magistrates have decided that there is no proper place in their jurisdiction for such a purpose.—*Good.*

The merchants on the east branch of the Delaware river, from Middletown to the Forks, a distance 50 miles, have united in a pledge not to renew their supplies of ardent spirits when their present stock is disposed of.

TO PARENTS.—The parent should instil into his children a hatred of ardent spirits. He should no more suffer them to drink a little, than to steal a little,—*Kittredge.*

COMMISSION
And Forwarding House,
NEW-ORLEANS, LA.

GEO. W. ADAMS, late of Louisville and HENRY S. BUCKNER have connected themselves in Business under the firm of *Adams & Buckner,* for the purpose of transacting a

General Agency, Commission and Forwarding Business,

in the city of New-Orleans, with capital sufficient to render facilities, and a determination to devote strict attention to the interest of those confiding Commissions of any kind to their charge. A liberal share of patronage is solicited

New-Orleans, July, 1833.—50-2m.

MERCHANT TAILORS'
FASHIONABLE STORE.
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48-tf

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, printed Muslins, Calicoes, Ginghams, Silks, fancy Handkerchiefs, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833—42-tf.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health,* has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tic-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, at Mr. G. Adams' Store, Court House square, Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40-tf.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.
JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD,** Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY
AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf

From the (Boston) Juvenile Rambler.

THE BLIND BOY.

The following beautiful lines were written by a gentleman in this city, and spoken by one of the pupils of the New-England institution for the Blind, at its late exhibition. They are taken, *by permission*, from a little book called "the Harbinger," published by Messrs. Carter & Hendee, and sold at the Ladies Fair, for the benefit of the Institution:—

The bird that never tried his wing,
Can blithely hop and sweetly sing;
Though prison'd in a narrow cage,
Till his bright feathers droop with age.
So I, while never blest with sight,
Shut out from heaven's surrounding light,
Life's hours, and days, and years enjoy,
Though blind, a merry hearted boy.

That captive bird may never float
Through heaven, or pour his thrilling note
'Mid shady groves, by pleasant streams,
That sparkle in the soft moonbeams;
But he may gaily flutter round,
Within his prison's scanty bound,
And give his soul to song; for he
Ne'er longs to taste sweet liberty.

Oh! may I not as happy dwell
Within my unillumin'd cell!
May I not leap and sing and play,
And turn my constant night to day!
I never saw the sky, the sea;
The earth was never green to me;
Then why, oh! why should I repine,
For blessings that were never mine?

Think not that blindness makes me sad,
My thoughts, like yours, are often glad.
Parents I have, who love me well;
Their diff'rent voices I can tell.
Though far and absent, I can hear,
In dreams, their music meet my ear.
Is there a star so dear above,
As the low voice of one you love?

I never saw my father's face,
Yet on his forehead when I place
My hand, and feel the wrinkles there,
Left less by time than anxious care,
I fear the world has sights of wo,
To knit the brows of manhood so.
I sit upon my father's knee;—
He'd love me less if I could see.

I never saw my mother smile;
Her gentle tones my heart beguile;
They fall, like distant melody,
They are so mild and sweet to me.
She murmurs not—my mother dear!
Though sometimes I have kiss'd the tear
From her soft cheek, to tell the joy
One smiling word would give her boy.

Right merry was I every day!
Fearless to run about and play
With sisters, brothers, friends and all,
To answer to their sudden call,
To join the ring, to speed the chase,
To find each playmate's hiding place,
And pass my hand across his brow,
To tell him—I could do it now!

Yet, though delightful flew the hours,
So pass'd in childhood's peaceful bowers,
When all were gone to school but I,
I us'd to sit at home and sigh;
And though I never long'd to view
The earth so green, the sky so blue,
I thought I'd give the world to look
Along the pages of a book.

Now, since I've learn'd to read and write,
My heart is fill'd with new delight.
And music too; can there be found
A sight so beautiful as sound?
Tell me, kind friends, in one short word,
Am I not like that captive bird!
I live in song, in peace and joy,
Though blind, a merry-hearted boy!

DR. NOAH WEBSTER'S REVISED EDITION OF THE BIBLE.

We have an utter abomination for all mutations in the text of Scripture. If it were perfectly evident that some material error had been made in the translation of a passage, it might be an apology for correcting it. But if we understand the object of Dr. Webster, it is merely to substitute modern phraseology and more pure grammar, for a more antiquated style, and to expurgate or gloss over certain exceptionable expressions. This appears to be taking liberties with the Sacred volume to little purpose. Indeed we are not aware of any thing, that could be altered in phraseology or idiom for the better. We read the Scriptures with a veneration that could not be enhanced by any modification of its primitive phraseology. To attempt to dress up its sentiment in a modern style, would be like attempting to add modern drapery to the masterpieces of ancient sculpture. How inappropriate would it be to attempt to decorate, with a modern head-dress or cloak, that matchless specimen of statuary, the Apollo Belvidere in the Vatican, or the Venus de' Medici in Florence!—*Boston Centinel.*

THE BIBLE IN ALGIERS.—I have engaged a German boy in my service; and with him have attended the market-place regularly every morning, from eight to ten o'clock, (unless prevented by the weather,) in order to find purchasers for my Bibles. On the market being closed, the lad goes about the town, looking out for customers who may be desirous of obtaining the word of God; and thus an opportunity has frequently been afforded of entering into conversation both with the Jews and Mahommedans.

The Lord has been mercifully pleased to cause my visit to this place not to be wholly in vain. I have sold 175 Bibles, and 100 Testaments, in the Hebrew, Arabic, French, Italian, Spanish, and German languages; for which I have received the sum of 61*l*r. One hundred and four copies have been issued gratuitously.

In the kingdom of Algiers alone, it is computed that the number of Jews resident in it are 30,000; and few of them possess the word of God. If, however, they once become possessed of the word of life and salvation, there is reason to suppose that the truth will sooner penetrate into their hearts than into those of their brethren in Europe; as the latter care little about the word of God, whereas the former are anxious to obtain it. In fact, not a day passes without inquiries being made as to the likelihood of my soon receiving Hebrew Bibles.

Many of the Arabic Bibles have been sold to the Moors here: the Italian Bibles were purchased by Italians: but the Spaniards were particularly glad to obtain the New Testament in their language.—*A Missionary at Algiers.*

JEWS IN ENGLAND.—The spirit which the introduction of a bill in their favour in the House of Commons, has awakened in that body and throughout the United Kingdom, is one of many instances, that barbarous and selfish maxims and legislations are every where among civilized men giving way to a more enlightened course of policy. For centuries the Jews have in most countries of Europe, been a most proscribed people, the very vices with which they are charged are to be traced principally to this cause. Remove their disabilities; place them, as we have done in the United States, on a par with other citizens of the commonwealth, and they will faithfully discharge elsewhere, as they have done here, the duties which arise from their change in circumstances—*Cour. & Enq.*

THE FEMALE CHARACTER IN CEYLON.—At a late missionary meeting the Rev. J. Roberts, late missionary in Ceylon, remarked that he could not give a more *vivid* picture of the condition of females there, than by reading some extracts from their sacred books.

"Women ought to have the affection of a mother the obedience of a slave, the beauty of the flowerborn goddess, and the patience of the earth.—These qualities ought to belong to a woman, in reference to her husband." "The gifts of the gods, the hearts of women, the cunning of him who wore the Thulisee bead, the waters of the unknown dark ocean, and the issue of the black caldron, no one can ascertain." "If one woman speak the whole earth will shake—if two women speak the sea will dry up—and if many speak what will become of the world?" (Great laughter.) "Though you should see the fig-tree blossom, or the scarce white crow, or the fish of the boisterous ocean with feet, O fools! can ever the gods adorned with fragrant flowers, discern what is in woman's heart?" "A woman is to eat after her husband has done; when he is in a deep sleep she is to lie down by his side, and rise up before him." "The feminine qualities are four; shame, ignorance, fear, impurity." "She is truly a woman, who has especially learned to obey her husband. Though her lord be angry, she is serene, and shows no distress." "All women are ignorant." Such was the Eastern mode of estimating the character of women, and it should be remembered that this estimate was enforced under the authority of religion.

Sunday-schools.—For the reflections we have given to these interests, we are satisfied that the course which the pastors of churches take has an important connexion with their prosperity. If the minister manifests suitable interest in their behalf, in adverting to them often, and frequently visiting them, and talking to the children, the influence will be almost as apparent as a shower on the withered grass. The children, the teachers, and superintendent, all feel these visits. We all of us like some attention occasionally, young or old; and if it is refused, we feel the neglect. So those engaged in these schools, if they are only noticed by the pastor once in a great while, they indulge in discouragement, and conclude the man in whom they place confidence deems them of little importance; and almost begin to think so themselves, and drag along in their duties without energy or pleasure. But if the presence of the minister is often seen in the school, and its interests commended in prayer, and adverted to in his sermons, they feel their own hearts refreshed, and engage in their labours with new ardour.—*N. Y. Bap. Reg.*

The Rev. Samuel Bacon, whose life fell a sacrifice to his benevolent efforts to establish the American colony on the coast of Africa, was a most ardent friend of Sunday-schools, and a most faithful and devoted labourer in this field of benevolence. On the 7th of August, 1817, there was established in York, Pennsylvania, where he then resided, a Sunday-school Society for the county, and on the 17th, a school was opened in the village with twenty-six scholars. In less than two years from that time, there were thirty-three schools, employing about 220 teachers, and containing 2,200 scholars, within the county. These schools, with a few exceptions, were all the fruits of Mr. Bacon's personal exertions, and owed much of their success and the interest which they held in the public mind, to his efficient superintendence." Some men accomplish more in a few months than others of superior talents, and perhaps equal piety, are able to do in their whole lives.—*Note to Henshaw's Sermon.*

BEHOLD HE PRAYETH.—Religion is the *same* every where. It makes man a *new creature.* Wherever its purifying influence is felt, 'old things pass away and all things become new.' It makes the good neighbor, the kind parent, the obedient child, the affectionate companion, a *better* neighbor, a *kinder* parent, a *more obedient* child, and a *more affectionate* companian. It sanctifies all that was amiable and makes it more lovely, and supplies many things, which the mere moral man, however unexceptionable his life may have been, did not possess. These are some of the invariable characteristics of genuine religion. They are not always found to exist in different individuals with the same degree of distinctness. For example, when religion takes possession of the heart that has been debased and enslaved by the *grosser vices*, the change is usually more apparent, and its characteristics more distinct, than when a heart unpolluted by the grosser vices, surrenders to its power. But among the various marks of genuine repentance, the one commonly exhibited first, is that of *prayer.* Paul is no sooner brought to the feet of Jesus, than, 'behold he prayeth.'—*S. S. Instructor.*

PATRONS AND CUSTOMERS.

The following just and amusing distinction between the *patrons* and *customers* of a public journal is made by the New York Mirror. Every publisher will acknowledge its correctness. We have heard some ludicrous anecdotes of the former description of newspaper support. It is not a rare occurrence for those who have *patronized* a publication for a dozen years without its having cost them the first cent, to take it as a serious affront, if perchance. they are called upon to "settle up," and to threaten the withdrawal of their patronage! "Patrons," says the Mirror, "may aid in the starting of a paper; but customers must sustain it. Patrons are a vacillating description of people, who are constantly changing their *support* from one journal to another—customers are solid, steady friends, whom you find on your subscription list year after year, always with the word 'paid' after their names, and who never think of discontinuing their paper while they can afford to take it. Patrons send you uncurrent notes and *forget* to pay the postage—customers enclose good bills, and their letters are always post paid. Patrons will stop their subscriptions on the slightest provocation—customers will stick to you like wax. Patrons will expect you to open your columns to any communication they may send you—customers will expect you to be governed by your own judgment in all such matters. Patrons will quarrel with you for advocating or opposing any measure in which they may happen to be interested—customers will respect you for pursuing an independent course. The one class is a prop to the literature of the land. The other a mere *ignis fatuus*, which leads the unwary proprietors into difficulties and leaves him there."

Temperance.

From the Connecticut Observer.

THE DEATH SONG OF THE DRUNKARD.

The sparkling cup! the glittering cup!
Oh, who will drink its sweetness up!
It will paint the cheek, with the hue of health,
It will fill the purse, with the dream of wealth,
It will heal the wounds, of Affliction's rod,
And drown the voice of an angry God,
'Till every sorrow shall vanish away,
From the light of its rapture-beaming ray.

If it cannot give you an endless breath,
It will banish at least, all thought of death,
If it shuts you out from a Heaven of bliss,
It can make a heaven of a world like this;
Drink, 'till the joy of Earth hath fled,
Drink, 'till the life of the soul be dead,
Drink, 'till the channel of love is dry,
Drink, while you live,—drink till you die.

They have called the wine-cup's sparkling flow,
But the smiling herald of bitter woe;
They say, though its beauty be rich and rare,
Yet the arrows of Death are sharpened there;
They say, that it fills the eye with tears,
And bows down the head like a hundred years,
That it hangs out its banner from poisonous caves,
Or the vapor that hovers o'er hidden graves.

They lie; I have drank 'till my friends all fled,
And I, the destroyer, am not dead;
Not dead, though dark is my soul's eclipse,
The breath of my life lingers yet on my lips,
Though my manly beauty hath vanished away,
And my dim spirit reels on its downward way,
I can look up, and read on a frowning sky,
The words of the tempter "Thou shalt not die."

Oh! where are my children! they meet me no more,
With the bright smiles and glances that cheered me before
There are tears in the eye, and shame on the brow,
And they coldly pass by when they look on me now.
My wife! where is she! I can never forget,
Though the sun of her beauty in darkness has set,
She drank not of this cup of trembling, and fear,
And yet, *she* is dead, and I am still here.

Give me the cup! I stand alone,
And the light of my soul is dimm'd, and gone,
The pulse at my heart is feeble, and slow,
And the words that I utter, are broken and low;
Give me the cup! the finger of scorn,
May point at my step, as I wonder on,
Let them laugh, let them jeer, let them scorn, as they will,
Give me the cup! I'll be happy still.

J. L. R.

TEMPERANCE IN KENTUCKY.

Extracts from letters of the Rev. Dr. Blackburn to the Editor of the Cincinnati Journal.

Versailles, Ky, May 16, 1833.

In our towns and villages, the houses which circulate this poison, are in the proportion of one to every 100 or 150 souls, and they tax the community instead of the 10 dollars they pay for license, 200 dollars. Our temperance measures are shedding light on those subjects, and producing healthy action in society. A combined effort will shortly clear the state of those nuisances. Societies are forming daily, and concert is giving life to those languishing. Males and females of the first talent and rank in society are rapidly uniting with the temperance cause. I have just finished a circuit in the counties bordering on the River and near your city, and though it has been viewed as an unpromising part of our state, my labor has not been useless. In Harrison county, two societies had existed for some time, one at Mt. Pleasant of 130 members; one at Cynthiana, more feeble, of 100. After I had in several addresses showed the necessity of temperance measures, and the importance of combined operation, 51 joined Mt. Pleasant, and 59 Cynthiana, and a laudable zeal seemed to prevail at both places. The subject was also agitated at Leesburgh, and about a dozen adopted a constitution. At such little villages they have little instruction from means of grace, and the liberaluse of whiskey degrades and paralyzes society. In the adjoining county of Pendleton, where they have a population of 3,865, they have only one small house in the county erected for divine worship; a few school-houses are occasionally used for that purpose; and of common schools, there are not above twelve, with an average of twenty scholars each. The town of Falmouth has an appearance of decay—has a population of about 150. The state of morals is low; it contains two taverns, one grocery, and three stores. Five of these houses furnish spirits for a population of 150—one for every 30 souls. They have a Temperance society consisting of 53 members; but from apathy, or objections of the principal men, or the want of instruction respecting temperance measures, not much could be done at the present, to increase their numbers—they even seemed disinclined to hear. A different state of feeling prevailed at Newport and Covington—though the subject of temperance had been but little agitated, yet after a few addresses 140 signed a constitution in Newport, and about 42 in Covington, notwithstanding the houses for selling ardent sprits in these towns are nearly in the proportion of one for each 100 souls, and the proportion of such houses in the county, including still-houses, would be nearly as one to 160 souls.

It is a cheering fact, that a large factory establishing in Newport, is on the plan of temperance, many of its hands are on the lists of the Temperance Society, and several of late have become professors of religion; while it will greatly add to the wealth of the place, it will give tone to the healthy action of society. While in that region, I made an address in the 3d church in your city, and added 154 to your temperance members. But in passing to church, I was much struck with the boldness of the traffic in liquid poison, when I saw it unblushingly advertised in large capitals on the outside of the house fronting the public street. Would the owner have seriously considered that he was inviting the incautious to buy what would murder their bodies, beggar their families, ruin their peace, destroy their property, banish the admonitions of the Holy Ghost, and finally lodge their souls in hell, could he have done it knowingly and been innocent? Could he satisfy his conscience by saying I have a family to support, and want *money?* Ought not the police of the city to check such acts of declared murder? I passed through Boon, Gallatin, and Owen, and in these counties the cause of temperance is making progress. The particulars I must reserve for a future hour.

July 1, 1833.

But should it be true, that in some cases, brandy might be safely used by a skilful physician, is it prudent to prescribe it to a public, when an unnatural taste has been created for it? A long and fallacious use of it, has created for it almost frantic admirers—many of whom by the temperance reform were recovering their senses, and had nearly become restored to security by total abstinence; but they will now seize the opportunity of using the dangerous poison, and sink back to be numbered amongst the 25,000 drunkards of Kentucky; they, under such presumption, in all probability, will silence the dictates of their consciences, till they are awakened by the horrors of the eternal world. Since the prescription has been made by a respectable physician of Lexington, there has been more brandy drank, more drunkards encouraged, more temperance members seduced, and more ample ground laid for the ravages of the cholera, than had been for twelve months preceding. No public document has ever been received in the state with greater applause than this prescription. It changed the drunkard's countenance, haggard with the dread of the cholera, into the smile of hope, and turned him like a beast again to the bar-room, though he had often to walk amongst his dead companions. One in this neighborhood was so anxious to use the Doctor's prescription *freely*, that it laid him up in the corner of his cabin, on a bundle of old rags, and kept him so safe, that he was insensible to the groans of his wife, dying in the agonies of the cholera, or his own danger, while one of his drunken companions laid, a corpse, stretched in his yard. His medicine, however, operated sufficiently by the following day, to send his soul to the bar of an angry God. This fatal prescription, is truly an anti-temperance measure, and has brought around it almost as many plaudits, and as much eulogy as the anti-temperance letters of Petton, the man whom the eastern drunkards delight to honor,—the Rev. Mr. Pelton, (I blush at the epithet,) 'the only sensible clergyman in the State.' If such barriers are thrown in the way of temperance, it will test the sincerity of the friends of the cause and open their eyes more fully on the fatal tendency of ardent spirits, in ruining the bodies and souls of men, in blasting the best interests of society, or checking the progress of the gospel, and in sending impenitent sinners to hell. It is now pretty clearly understood, that regions of distillation and places of drinking, invite the cholera. On the N. W. side of Bourbon county, in this state, in my inquiries last winter, I found in a district of not more than seven miles long, and two miles wide, thirty distilleries; one made 500 barrels per annum; some 300, and some 250, &c. The amount made in that district was about 4000 barrels per annum. It was in one of these still-houses the cholera first broke out, and raged until it had nearly killed every drunkard around it, and then spread out into the country. One of the drunkards, was found lying dead on the wood-pile near the still-house; and yet the poison of these noxious establishments must be held in requisition, and used for the cure of the very disease it seems calculated to produce.

Yours respectfully,

G. BLACKBURN, A. K. T. S.

Temperance in Frankfort, Ky.—Extract from the fifth annual report of the Franklin county (Ky.) Temperance Society, read at the annual meeting held in Frankfort, July 4th, 1833.

The first anniversary of this Society was held on the 4th of July, 1829, at which time 73 members were reported; the second on the 4th of July, 1830, at which time 279 members were reported; the fourth on the 4th of July, 1832, at which time 320 members were reported. This is the fifth anniversary and at this time the Society numbers 407 members, of whom 87 were added during the past year. The other Temperance Societies in this town have also prospered; their numbers are as follows: Frankfort Temperance Society, 55 members; the Frankfort Juvenile Temperance Society, 110 members, the Frankfort Temperance Society for colored persons, 255 members. Thus it appears that the whole number of persons pledged to the principle of entire abstinence in this town and vicinity, after deducting largely in consequence of some persons being members of two societies, is not less than 800. Of this number seven had been habitual or occasional drunkards, who have happily been saved from ruin by the instrumentality of the various Temperance Societies in this place, viz: two by this Society and five by the Society of colored persons.

CHOLERA FACTS.

1. Soon after the commencement of the epidemic, a gentleman was seen by his friend calling for brandy at one of our hotels. He inquired if he was not afraid to drink, these times, "No," said the other, "a man that drinks one glass in other seasons ought to drink two now; and immediately called out, "landlord give me another glass," which he also drank down.—This occurred at two o'clock, P. M. On the same evening this gentleman was taken with the disease, and before the next morning was dead.

2. An industrious mechanic who had been drinking a little every day by advice, to keep off the cholera, though previously a sober man, in less than a month contracted such a fondness for ardent spirits, that its effects upon his health became apparent, and to the remonstrances of his family he replied, that it was only the preventure of the cholera. The disease overtook him, however, and though extremely violent, was subdued; and after reviving from a collapse, repeatedly asked for brandy, which being strictly forbidden by his physician, he contrived to procure a pint through a visitor who came to see him; and although previously on the recovery, considered out of danger, he took a drink, and placed the bottle under his head. Soon after he fell asleep, from which it was impossible to wake him; and he died, not of cholera, but of rum.

3. A gentleman called on me with the premonitory symptoms, for which he had been drinking port wine very freely without relief. On my objecting to its use, he said that he had drunk more spirituous liquors since the cholera commenced than ever before, because he had been informed that it was a preventive. I attempted to show him the danger which would result if he continued drinking, now that the disease had evidently assailed him, but he declined following my advice, that he would let me know if he got worse. On that night he drank, at one grog-shop, seven glasses of brandy, because he felt worse; he staggered home, went to bed, and died next day of cholera, produced and rendered fatal by the use of port wine and brandy as a preventive.

4. In one grog-shop, during the prevalence of the disease, the following awful fatality occurred. The keeper of the shop, his wife, and a son, died within forty-eight hours, all of them intemperate. The shop was emptied and on the same day another family moved into it, and re-opened the grog shop. In a few days the proprietor, an intemperate man, sickened and died of the disease in a few hours, and a young woman living in the family also took the disease, and died in the hospital. Thus five deaths occurred in this little grog shop, every individual using ardent spirit as a preventive, and all died within a single fortnight. Strange as it may seem, with a knowledge of these facts, another rum-seller took the premises, thus twice emptied of its occupants by cholera and death, and, as I afterwards learned, lost two of his family before the disease left our city. How many more deaths occurred among the customers of his shop, who can tell?

5. Among the families whom I professionally attended in this city, are a number of individuals who habitually drank ardent spirit, though in their own opinion, and that of others moderately. Impressed as I was with the conviction of the danger of using alcohol in any quantity during the epidemic, on its commencement I called on them all, and urged upon them the absolute necessity of abandoning their accustomed drink. I succeeded in convincing all these, between thirty and forty, except two. These held out according to advice they had previously received, they must continue to take a little, and on no account diminish the usual quantity. All but these two abandoned at once and totally the use of all stimulating drinks by my advice. These two pursued the even tenor of their way; one of them died early in the disease, and the other was attacked and narrowly escaped with his life.—The rest without exception, escaped the disease, nor did they suffer a single premonitory symptom, though many of them were much afflicted with fearful apprehensions, and they were all under my constant observation.

6. A clergyman informed me that he lately attended the funeral of a husband and father, who died a drunkard. He learned from the family, that until last summer, this man was sober, temperate, and industrious. By mistaken Medical advice, in July last, he began to drink a little as a preventive of the disease.—He escaped the cholera, and attributing his preservation to the use of brandy, he continued its use until within a few months, it destroyed his health, and has now laid him in a drunkard's grave, while his wife and little ones have been thus ruined by rum, taken only as a medicine to prevent the disease. Alas! how many learned thus to drink, during the last summer, and learned it so well that they cannot now *unlearn* it!—*Fourth Annual Report of the New-York State Temperance Society.*

Of forty-four murders, in the United States, according to the testimony of those who prosecuted or conducted the defence of the murdered, or witnessed their trial, forty-three were committed by intemperate men, or upon intemperate men, or those who at the time of the murder were under the power of strong drink.—*Report of the American Temperance Society.*

As an evidence of the hurtful nature and tendency of ardent spirit, look at the following alarming facts.

1. *Three hundred thousand* persons in the U. States who were once sober, are now drunkards, and many of them poor, degraded, despised outcasts of society. The *use* of ardent spirit made them drunkards.

2. There are at least 150,000 paupers, two-thirds of whom were made so directly or indirectly by ardent spirit. The *use* of ardent spirit, either by themselves or others, made them poor.

3. There are 20,000 criminals in the United States shut up in penitentiaries, state prisons and jails, for their depredations upon community. Nine-tenths of these were drunkards. The *use* of ardent spirit made them criminals.

4. There are 30,000 persons who die annually in the United States, destroyed through the influence of strong drink. Every one of these was once a child, a youth, without the appetite for ardent spirit—as free from intemperance, and with as little thought of ever falling its victim as any one who reads these columns. And how were they ensnared and taken? By first drinking a little—perhaps in a teaspoon—then a little at a raising, a little at a training, a celebration of independence, or a social party.

HOW THEY POISON NEIGHBORS IN VERMONT.—We are assured by the Vermont Chronicle, that the following atrocious wickedness, is practiced in that state,

"Several persons in this vicinity are poisoning their neighbors for money. Though they well know the effects of the doses they administer—though they see those who take them sink, one after another, into disease and into the grave; though they well know that this pain, and languishment, and death, is produced by the poison which they deal out, yet they continue the practice—continue to deal out to those who, they have no doubt, will ere long die under its influence. They even pursue this course with the young, in disregard of the most earnest entreaties of mothers, who see the ruin that is going on in their families, and come, full of anguish, and beseech them to let their children live."

"Reader, what ought to be done?"

Extract of a letter dated Birmingham, (Eng.) Oct. 18, 1832;—The temperance society gains ground here daily. The practice of total abstinence from a bad and unnecessary custom, has an astonishing effect. I do not believe that there is one quarter the brandy drank amongst the gentlemen I associate with, (all much older than myself) that there was 12 months ago. It is entirely the result of reflection upon the subject. It is astonishing what ground is gained when people are brought to ask themselves, "is this practice necessary?" When they do that, they are in nine cases out of ten on the high road to conversion. I am persuaded that the principles of temperance, as inculcated by your society, will one day become universal. I firmly believe that nineteen twentieths of all the evils which afflict mankind, are caused immediately or remotely by drinking.

WHICH WAS MOST DEPRAVED?—A shameful instance of petty trading in rum is recorded by the Elizabethtown Journal of this morning. A 'person' in that place has been long in the habit of dealing out to a poor husband and father for a few paltry pence, the poisonous fluid, knowing that thereby a dependent family were deprived of bread. On a late Saturday night, the miserable victim appeared at the retailer's counter, without money, and received his customary dose *for a pair of his children's shoes*—a little worn! It was the last. In less than twenty-four hours the hapless drunkard was a lifeless corpse. The vender survives to *enjoy* the profits of his trade. Truly, 'the worst enemy of man is man.'—*Newark D. Adv.*

No proper place for it.—A law of Virginia allows the retailing of spirituous liquors at "proper places," in the different counties. In one of the counties the magistrates have decided that there is no proper place in their jurisdiction for such a purpose.—Good.

The merchants on the east branch of the Delaware river, from Middletown to the Forks, a distance 50 miles, have united in a pledge not to renew their supplies of ardent spirits when their present stock is disposed of.

TO PARENTS.—The parent should instil into his children a hatred of ardent spirits. He should no more suffer them to drink a little, than to steal a little,—*Kittredge.*

COMMISSION
And Forwarding House,
NEW-ORLEANS, LA.

GEO. W. ADAMS, late of Louisville and HENRY S. BUCKNER have connected themselves in Business under the firm of *Adams & Buckner*, for the purpose of transacting a

General Agency, Commission and Forwarding Business,

in the city of New-Orleans, with capital sufficient to render facilities, and a determination to devote strict attention to the interest of those confiding Commissions of any kind to their charge. A liberal share of patronage is solicited

New-Orleans, July, 1833.—50-2m.

MERCHANT TAILORS'
FASHIONABLE STORE.
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48-tf

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Hankerchie s, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833—42-tf.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health*, has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tic-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, at Mr. G. Adams' Store, Court House square, Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40-tf.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.
JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD**, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY
AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf